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THE CHINA REVIEW.

THE YOUNG PRODIGY.

(TRANSLATED FROM THE CHINESE.)

(Continued.)

CHAPTER X.

A VERSE IS USED TO MAKE A MATCH BETWEEN CHAO HUA AND HSIAO YEN.

CHAO HUA DEVISES A PLAN TO ESCAPE DETECTION EVEN THOUGH SHE BE MARRIED.

After Chu's departure, Ning Wu-chi went back into his inner room to have a look at the presents. He thought to himself. "Here am I, a man of no birth, official position nor talent, a mere dependent of my brother in law. What will become of me now that he has withdrawn his protection? Young Pei Ching too will very likely attack me to-morrow because of the trick I have played him. The best thing I can do is to pocket the money, go to Peking, and buy some small post with it, and then Pei Ching can't touch me, and I shall be independent." So he packed up the money, leaving the other presents untouched, and went off during the night.

The following morning Chu advised Pei Ching to go to Ning Wu-chih's house with her, and get the marriage gifts back. When they got there they found the house shut up. They knocked at the door, and a little girl opened it, and they walked in but not a soul was to be seen. They went into the inner room, nobody there either, they

even went into his bed room, where they found that his mattress and bedding had disappeared. Chu asked the maid-servant what had become of her master. "I don't know said the girl, I heard him walking about the house at midnight, but did not hear him afterwards."

They looked about everywhere, and found all the presents, except the money, whereof there was no trace. "Oh dear, Oh dear" cried Chu "the villain has run away with it."

"Never mind" said Pei Ching "I won't blame you. He can't have got very far, and I will go to the Magistrate and ask him to send the police after him."

They then went to the Magistrate's office, and laid an information against Ning Wu Chih, taking care at the same time not to mention how the money was stolen, through fear of the President and his followers. The Magistrate put out a hue and cry, but the offender was not caught. A short time after this Pei Ching's father returned, and set to work to get a wife for his son, who was afraid to mention what had happened in his father's absence. Pei Ching and Chu here drop out of our story, so we will change the subject.

Mao Yü having no office work to do one

day, was sitting talking with Pai his wife. He remarked to her. "We have long been thinking of making a match between young Hsiu and my daughter, but we have not yet broken it to him. We must do it cautiously, and a very good plan would be to propose a stanza, half to be written by Hsiu Yun Lu, and the other half by Hsiao Yen. When they have done one or two verses in this way, they will understand each others feelings, and an attachment will gradually spring up between them. Pai said she thought this would be a very good plan, and so they adjourned to a summer house in the garden, had some wine put out and sent to ask Chao Hua to join them. Our heroine was much pleased because she felt that this would be a capital opportunity to press her friend to send her home. When she got to the summer house, and had sat down Mao Yü addressed her. "I have been so busy with my official work that I have not had a moment to spare, but I have a holiday to-day, and so we intend to make merry."

"Dont think me ungrateful" said Chao Hua, but I have been thinking of my father and mother, and how it is a long time since I have been able to greet them, so excuse me if I am rather out of spirits."

"You need not be down-hearted" answered Mao Yü. "I will send you home as soon as the spring comes."

Chao Hua thanked him gratefully and they all three drank together. After a while Mao Yü observed "I remember an ode recommending people to be merry sometimes, and not to be always in bondage to books. However, talking of learning, it has always been my notion that it should be extended to women as well as to men. I have therefore taught my daughter to write poetry, and I am glad to say she is very clever at it. Now I should very much like a verse or two from you to shew to her."

Chao Hua was rather taken aback, but she did not like to refuse, and replied that

she would make an effort, and would amuse Mao Yü by her errors. Writing materials were then sent for, and it was decided that Chao Hua should write a verse and send it to Hsiao Yen, and that the latter should return a verse in answer. Chao Hua accordingly composed the following stanza on the subject of secret thoughts:—

"Behold the blossoms on the tree
 "Shine like a sheet of living snow
 "Throughout the garden, where is he,
 "Can peach from almond truly know?
 "When autumn comes, then all may see,
 "Tis by the fruit we know the tree."*

Mao Yü read it, and was much pleased with the composition, and with the sentiment expressed. He told a maid to take the verse to Hsiao Yen and bid her compose another stanza in answer, with the same rhymes. The young lady read it through carefully and detecting the meaning, laughed, and then wrote a reply which she sent back to her father. It ran as follows:—

"I am a blossom as you see,
 But why disturb your mind to know
 If peach or almond. Let my tree
 Remain untouched while flowers blow;
 Till autumn comes, and then for thee,
 My ripened fruit a joy shall be."

Chao Hua was much delighted, and said to Mao Yü, "I never expected your daughter to guess my meaning so quickly. She must be wonderfully clever and well-taught.

Mao Yü was pleased with the praises of Hsiao Yen and replied, "I don't at all like the thoughts of sending you home, and have therefore a proposition to make to you. My wife and I are now both past fifty, and have no other child but this daughter of ours. She is named Hsiao Yen, (little swallow) because my wife dreamt of a swallow just before her birth. She is 16 years old, good, clever and pretty. I have hitherto been unable to find a son-in-law to my liking, but now that I know you, I would most gladly make a

* The meaning is, "I know you are a flower, but whether you will hereafter be found to be the sweet peach or the bitter almond, I cannot tell until I know you intimately or marry you."

match, and marry her to you. I trust you will not refuse me."

The poor girl was horror struck at this proposal and stammered out. "You know, Sir, that I ran away from home in order to escape marriage, and if I were to take a wife here without my parents' knowledge, I should aggravate the guilt of my disobedience."

"Yes," rejoined Mao Yü, but then your intended was not a fit bride for you. But in this case the match would be an excellent one, and as soon as you are married I will send and let your parents know, and I assure you they will be delighted."

Pai added her persuasions to her husband's and Chao Hua had finally no resource but to beg for a little delay to think the matter over. The old people took this for consent and after another cup of wine they all went to their various rooms.

Chiu E seeing Chao Hua return with a smile on her face asked if they were going to be sent home.

"No" answer Chao Hua, "but Mao Yü is going to give me his daughter to wife. Won't that be fun?"

"This is no laughing matter," said the maid, "I trust you gave a firm refusal."

"No," said the mistress again, "all I did was to ask for time."

"But this is the same as consenting," said Chiu E, "they will be making their preparations, and it will be too late to draw back on the marriage day."

"Well," said Chao Hua, "if nothing turns up before then, we will run away again."

"That won't be so easy" objected the maid "we shan't meet the same luck twice, so I hope you will be deaf and dumb to every proposal, and insist on our being sent home. It is a thousand pities that you and Hsiao Yen should have fallen in love."

"Fallen in love" cried Chao Hua "have you forgotten that I am a woman?"

"That's all very well for you," said Chiu E, "but she does not know your sex, and you may depend upon it that she has fallen in love with you, from hearing her parents sing your praises. She will not give you up if she can help it."

"If the worst comes to the worst" said Chao Hua "when we are married I will let her know that I am a woman."

"In which case the marriage would be squashed" said Chiu E, "but suppose Mao Yü should refuse to protect you then, or marry you to the first suitor, who comes forward. There are plenty of youths about the Court every bit as bad as Pei Ching. On the other hand, if we run away in disguise, can we be sure not to be detected? You know that Peking is full of sharpers, and if one of those caught us we should be ruined for life."

Chao Hua got very grave as all these difficulties were presented to her, but after sitting quietly for some time shedding a few tears, she burst out laughing and said "I know what to do. I can manage in such a way that we shall be sent home, and even though I am married first, we shall not be found out." She then told her plan to Chiu E, who laughed and said it was most ingenious. But what it was will be seen in the following chapter.

CHAPTER XI.

A TRICK IS PLAYED ON LIEN CHING. CHAO HUA PLANS AN INGENIOUS DEVICE TO ESCAPE DETECTION.

Lien Ching reached the capital under the escort of the President's servant, but, as the examinations did not take place for two or three months to come, they took lodgings outside Peking at a temple on the Jade Spring Hill near the Summer Palace. He spent much of his spare time in walking about admiring the scenery. The neighbours seeing him to be of aristocratic appearance made enquiries, and it was soon known that he was the senior M. A. of the Hukuang Province. On this all the

scholars there about, and all that class of men who hang about scholars in order to be thought learned themselves, came to call on him. He received them kindly and soon became very popular. Among the visitors was a Bachelor of Arts named Chien Wan Hsüan,* a very rich man, but one who cared less for his money than for his reputation as a well-read man, which he certainly was not. But all his friends who really were scholars, finding him obliging and liberal with his money shut their eyes to his deficiencies and flattered him on his acquirements. This individual went to pay Lien Ching a visit, and after this had been duly returned, invited him to an entertainment to meet some other Masters of Arts. Lien Ching who knew nothing of his host's capabilities accepted the invitation. On the appointed day, when they were all in the midst of their feasting, some of the guests began to praise their host's cleverness, and Chien himself began to talk didactorially and to speak of his own reputation as a scholar. Lien Ching, seeing no wit or talent in his host's conversation thought him a mere pretender and braggart and determined to put him to the test. He drank to his entertainer and said. "I am a stranger here, and there is a point on which I should be glad of your instruction."

"What is it?" returned Chien, proud of furnishing information to such a distinguished scholar.

"There is a place near this," said Lien Ching, "called The Field for Growing Jade, Who grew Jade there? Can any one do the same now? You are a native of the place and can probably explain this name."

Chien knew nothing whatever about it, but being ashamed to confess his ignorance answered. "The place is only an arable field, it is not like the Kuen Lun mountains in Thibet where jade is produced,

but its fertility has caused it to have this name. In many annals you will find curious names of places given without any reason assigned."

Lien Ching burst out laughing and answered. "If the ancients who gave these names were alive, I fear that they would contradict you. From the ten thousand cash that constitute your name I have scarcely made a good selection." He then made a low bow and left.

Chien coloured up, and felt that he could sink into the ground with confusion, and sat quite stupified for some time. His guests did not like to see him so distressed, and spoke up for him. One of them remarked. "It is no great error on your part not knowing the derivation of the name and a question of this kind can always be settled in one moment by a reference to the annals.

Another of the guests said "His degree is no higher than ours, we are all Masters of Arts, you yourself Sir, are a Bachelor of Arts, which is only one degree lower, but I suppose if he becomes a Doctor he will be too proud to say a word to any of us."

"He has succeeded" added a third "before he was old enough to understand good manners. I am afraid his arrogance will bring him into trouble."

"All right, all right," said Chien, picking up his spirits "I was never insulted in this uncalled-for manner before. I will pay him out for this."

"I know a capital trick you can play him" said one of the visitors. "You can prevent his succeeding in his examination."

"But his success or failure depends on the Commissioner of examination" said Chien "I cannot interfere there."

"Suppose you prevent his competing at all" said the other, He then whispered in his host's ear, and told him of a plan to hinder Lien Ching from going in for the examination. Chien approved of it highly

* Meaning, Cash. Ten thousand, Select.

and engaged three or four of his guests to do the job for him, and after some more drinking the party broke up.

These confederates bought a quantity of wine, Chien of course furnishing funds, and first one and then the other invited Lien Ching to his house, and pretended to be his best friend. On one of these occasions, when all the plotters except Chien were present, the host said to Lien Ching "with regard to the Field for growing Jade, which you were talking about the other day, what is really the origin of the name?"

"You will find an account of it in any geography book" said Lien Ching. "There was once a man named Yung Pai, who though poor was noted for his charitable deeds. One day a Genius appeared to him and gave him two stones telling him that if they were planted in this field Jade would grow, and that if the jade were planted a beautiful girl would come of it. Now Yung Pai had long been in love with a pretty girl named Hün, but she had declined to listen to his advances on account of his poverty, she had however promised to marry him, if he would present her with two large pieces of fine jade. Young in obedience to the directions of the Genius planted the two stones, and in a few days went to dig them up again. Lo and behold in their place were two pieces of the most beautiful white jade, which he sent to his sweet-heart, who at once consented to take him for her husband, and they were married and lived happily; Chien Wan Hsian pretended to know the reason for the name, but he was laughably wrong."

"Quite so," said a guest, "but none of the rest of us knew the story."

A round of merry meetings and dinners was kept up by Lien Ching's companions until the day of the examination, the 8th day of the 2nd month. Our hero was getting ready to go into the city, when three or four of his comrades came in with a

large jar of wine. "It is too early to start yet" said they, "there is an immense crowd round the examination hall and noise enough to stun one. We will start at dark, which will be quite soon enough"

Lien Ching knowing that they were his fellow candidates suspected no harm, and they had a regular drinking bout, followed by games of forfeits, in which the loser had to drink, and as they all made a set at Lien Ching, they very quickly left him drunk and insensible. Having effected their object they went off to the city without him. The servants too had been made drunk by the visitors' attendants, but among them was the old follower of the President, who had charge of Lien Ching. He had taken less than the rest, and came to his senses sooner than the others. When he got up he found Lien Ching lying on the ground, the visitors gone and night coming on, so he shook his young master by the shoulder, and shouted in his ear to be quick or the gates would be shut. Lien Ching looked about him sleepily and asked, "Where are my visitors?"

"All away to Peking" said the old man. "It is late and the night watches are set."*

Lien Ching now was completely sobered by fright. "It is a plot of theirs" he cried. "Come with me, and we will try to get in at one of the gates somehow."

They took the necessary articles and set off as fast as they could, but the city gate was closed and soldiers were on guard within. "Oh dear" said the servant, "if this were only our little town of Hsiao Kan, they would open for us at once, but we can't help ourselves here."

Lien Ching had no better plan to propose, so they were preparing to go back to their lodgings very dejected, when a procession with lanterns and torches was seen approaching. "Censor's Office" was written on the lanterns, so Lien Ching said to his

* About 6 P.M. in the winter.

servant. "This officer is going into the city, I will try and slip in with him." So he took his writing materials, and stood under the shadow of the eaves of a house, and as the Mandarin's sedan chair passed, he stepped into an unoccupied place behind it, and passed in with the lieters and followers, the guard taking him for one of the Censor's clerks.

We must here give an account of Chao Hua's wedding. When Mao Yü spoke to her again on the subject she gave her consent unreservedly. The 15th of the 2nd month was chosen as an auspicious day, and when this arrived, the house was decorated and a band of music engaged to play. Towards dusk Chao Hua was led into the central hall clothed in a long dress and a bridegroom's cap. She there saluted her father and mother in law and then the bridesmaids fetched the bride Hsiao Yen. The pair then performed the regular ceremonies, first the prayer to Heaven and Earth, next the salutation to their elders, and lastly the salute to each other. After this they were led into an inner suite of rooms, where they drank to each other, and the bride's veil was removed, and they were left together. Hsiao Yen was too shy to speak, so Chao Hua began the conversation by complimenting the other. "I fear I have made a great mistake" said she "in comparing you to a peach or almond blossom, for even the camellia must yield to your charms."

"I am no better than a willow or a rush" said Hsiao Yen, too frightened to speak above her breath. "You flattered me too much by calling me a peach or almond."

"But my darling," said Chao Hua "I fear we must wait till the spring before we make our marriage known to my friends. This is the situation in which I stand. I ran away from home to avoid being forced into a distasteful marriage, thereby offending my parents, and marrying you makes my sin worse. But I could not bear to lose you. It seems to

me that if I live with you now as though we were not married, I shall not quite complete the full measure of my disobedience. As soon as I have got home to my father and mother, we will then be really husband and wife, will you agree to this proposal?"

"Your will is my law" said Hsiao Yen.

"I will never forget your good feeling" rejoined Chao Hua, and bride and bridegroom then retired to separate rooms.

The next day after the usual salutations had been performed they returned to their own room, and laughed and chatted in the most friendly manner. Chao Hua confided to Chiu E what she told to Hsiao Yen, and the maid highly approved of the stratagem, because it would make the bride anxious to go with her supposed husband to the President's house. Our heroine then returned to her wife, and they very soon became the best friends in the world.

CHAPTER XII.

LIEN CHING IS NOT RECOGNISED. HE DELIVERS MAO YU FROM MISFORTUNE.

We have related how Lien Ching got into Peking among a Censor's followers. Now this Censor was no other than Mao Yü. He had been sent by Imperial command to pay the troops quartered outside the city, and knowing that he would not be back till nightfall, he had sent one of his lieters to give notice to the guards to open the gate on his return.

Lien Ching having got in thus, went to the examination hall, where he found an immense crowd of candidates waiting outside for their names to be called over, and just as he arrived the names of the candidates from the Hukuang Provinces were called, and his own name was the first. He answered to it and walked in, and went to sleep for the remainder of the night in his allotted cell. The following morning when the subjects were given out, he proceeded to write his essay very carefully, nevertheless he finished before any one else, and

left the examination hall by noon on the 10th of the month. After all his work was over he went home to his lodgings. Chien Wan-hsüan and his confederates were about to pay him a visit to make fun of him, when a messenger brought them news that Lien Ching had been duly examined. They found on enquiry how he had got into the city, whereat they lamented the failure of their plot fearing that if its victim became a Doctor, he would have the power as well as the will to pay them out. In a few days the list of successful candidates was published and Lien Ching as before headed it, but none of his enemies had passed. They put a good face on it, and complimented our hero on his success, and no mention was made by either party of the trick that had been played.

When the successful candidates were presented to the Emperor to be examined by him in person* the three best themes were presented for His Majesty's inspection, who, after looking them through, declared that Lien Ching's essay was the best and appointed him "Chuang Yüan" or Senior Scholar, and summoned him to come forward. Lien Ching approached in a reverent attitude, and the Emperor addressed him.

"We have found your essay to be clearly expressed and intelligible, though terse and concise. We are greatly pleased with your ability. What books have you read?"

"Only the usual course" answered Lien Ching "but my success is owing to the fact that I was the only one of the competitors who was born in Your Majesty's auspicious reign. I hope it may one day be in my power to make some infinitesimal return for Your Majesty's kindness.

The Emperor was pleased with this answer, and turning to his officers said, "This young scholar is a favourite of

ours, and we trust you will all be kind to him."

Lien Ching then took leave. Flowers were placed in his hat, and silk and fur robes were given to him, and by the Emperor's orders he shewed himself in the street mounted on a fine horse with red trappings. He did this for three days in succession, and every one as they saw him pass made remarks on his youth, talent, and good looks, and many of them longed to make a match between him and their daughters. Lien Ching knowing that this would be a general feeling had a notice printed and published, stating his age, and that he was betrothed to a daughter of President Hsiu of Hunan. Owing to this device no mischief arose, and he passed a very pleasant time in the capital.

We must not quite lose sight of the President. After Lien Ching had started for Peking, he renewed the search for his daughter, but to no effect. Still he would not believe that she was dead, because if she had intended to commit suicide, she would not have taken her maid with her; somebody therefore must have been keeping them in hiding. He sent out servants in all directions to make enquiries for Chiu E, the servant, not wishing to have it known that his daughter had run away. Nothing came of the search, and when the middle of spring had passed, Hsiu and his wife had to consider what they would do, if Lien Ching returned before Chao Hua was found. They were discussing this point one day, when the servants brought news that Lien Ching had passed first among the Doctors. They heard it with mixed feelings of joy and sorrow. They were glad of their son-in-law's success, but sorry because they had no bride to give him. Half a month afterwards news was again brought that Lien Ching was made "Chuang Yüan." All the Prefects, Magistrates and Gentry in the neighbourhood came to wish the President joy. These were followed by the relations and

* This examination is now held by a Minister appointed for the purpose. The themes are supposed to be set by the Emperor himself. The first ten Doctors alone compete.

friends of the family, so that there was a regular round of merry-making.

We will now return to Peking. Chao Hua's only thought now was how to get home, but one obstacle or another was always cropping up. One day, she went out for a stroll up the Chang An Street, attended by Chiu E, and while there a mandarin of rank riding on a white horse passed along followed by a crowd of attendants. Chao Hua noticed that the rider was a mere lad, but that he was a wonderfully beautiful youth. She turned to Chiu E and cried "Is not he just like my Lien Ching? Can it be he?"

Chiu E laughed and replied, "Why he? Lien Ching is at home. He has taken no degree at all, so how can he be a mandarin of rank. It is only an accidental likeness."

They asked the bystanders who he was, and were told that it was the new "Chuang Yün." On hearing this all Chao Hua's hopes vanished and they returned home. Our heroine betook herself to the library where she found a whole heap of visiting cards lying on the table, which she proceeded to examine. On one of them was written, "Your subordinate Lien Ching pays you his respectful compliments." She cried out, "This is strange, I see a youth exactly like Lien Ching, and here is a card with his name on it. Can there be another man of exactly the same name here? I will tell Chiu E to find out who this Lien Ching in Peking really is." She left the library and was going into her own room, when she heard a great noise and saw that all the servants were greatly excited. She asked what the matter was, and was informed that a misfortune had happened to Mao Yü, so she went at once to find the ladies, and in the inner room were Pai and Hsiao Yen weeping bitterly. The former cried out, "My dear son in law, my husband has been arrested by Imperial Order on a charge of embezzling the pay of the troops. He has been taken to the Judge of the Capital for trial, and if he is found guilty he will lose his life."

Chao Hua tried to console her, and said "don't give way but send a man to the Judge's Court to look after my father-in-law and make enquires."

Pai did so, and the servant came back shortly afterwards with news that the judge, having business on hand that day, had put the Censor into prison for the present.

We must explain how Mao Yü had fallen into trouble. Some years ago, when he was sub-prefect he had a runner of bad character in his office named Hu Lai. Mao Yü, hearing of his ill doings had intended to have him arrested and punished, but Hu Lai got scent of his purpose and escaped to Peking, where he obtained employment in a public office. Of course he bore a deadly hatred against his late master, and by laying secret informations against him succeeded in making him lose his post. When he found that Mao Yü had regained his position and had been made Censor he determined to injure him again if possible. Hearing that Mao Yü had been sent to pay the troops stationed outside the wall, he bribed some of the soldiers to accuse him of embezzling part of the money, and he and his confederates laid a petition, accusing the Censor of this crime, before the Board of War. The Board thereupon petitioned the throne for a warrant to arrest Mao Yü and to have him tried by the judge of the capital. The warrant was granted, but just as Mao Yü was leaving his house under arrest Lien Ching met him, and seeing that he was a prisoner, asked the police what offence the gentleman had committed. They informed him the prisoner was a Censor named Mao Yü who had been accused of embezzling army funds. Lien Ching asked who his accuser was, but they could not tell him. He thought the matter over, being determined to save him if possible, because he was sure that this was the Censor who had got him into the city, and he could not believe that he was a swindler. The best plan he could think of was to make enquiries at the Board of War without divul-

ging his name. The next day he went to the office of the Board dressed as a private individual, and leafed about the entrance to hear what the police and messengers were talking about, but he learned nothing about Mao Yü. He tried again the next day, and at noon he turned into a wine-shop which was hard by, to have a glass of wine and rest himself. There were three or four soldiers in the place drinking with a civilian and after a while one of them remarked. "If Mao Yü does not lose his head he will be banished."

"Yes," replied another "and if the judge had not been so busy these last few days it would have been all over with him now."

"To-morrow or the next day will settle it," said the civilian, "and with your help, gentlemen, I will do for him. I will return you substantial thanks after the trial."

Lien Ching then got up, and after whispering to his servant, who had followed him, to keep an eye on these men, went as fast as he could to the office of the Head Censor named Wang, and struck the drum suspended before the gate in token that he had an important petition to present. The porter came out, and Lien Ching giving his name bade him tell his master that he wished to see him on most important business. The Censor came out to greet his petitioner, but Lien Ching stopped all ceremonious salutations and said "Mao Yü has been entrapped and falsely accused. I happened to go into a wine shop just now, where I met his accusers who were conspiring against him. They are still there, so for the sake of your colleague send and have them arrested at once."

Wang thereupon told twenty of his constables to go with Lien Ching and arrest these men. They found them still at the wine shop, and in spite of their remonstrances bound them and carried them off to the Judge's Court. Lien Ching recounted to the Judge how he had over-

heard them plotting against Mao Yü, and orders were at once issued that they should be tortured in order to extort a confession from them. On this the soldiers admitted that they had personally no grudge against Mao Yü, but that Hu Lai had suborned them to lay their complaint; Hu Lai knowing that concealment was now of no use, confessed the truth and admitted that he had brought this accusation out of revenge because Mao Yü had intended to have had him punished for his misdeeds some years ago. The Judge's examination and questions satisfied the Court that this was really the case, and that there were no grounds for the accusation against the Censor, and Hu Lai was therefore found guilty of Mao Yü's offences in addition to his own,* and was taken out and beheaded. As for the soldiers they were sent back to the Military Authorities for punishment, and the Emperor was memorialised by the Judge to restore Mao Yü to his office, as guiltless.

When the Emperor's warrant of release was brought to the prison, Mao Yü was let go in ignorance how his innocence had been brought to light. He returned to his house, where his wife and daughter and Chao Hua greeted him with the greatest joy. The next day all his colleagues, the Censors came to congratulate him. Censor Wang asked him if he knew who it was that had discovered the plot against him.

"I only know" replied Mao Yü "that the Judge memorialised the throne, being convinced that I was guiltless."

"I see you don't know your preserver, Sir," answered Wang. He then recounted in detail how Lien Ching had discovered the conspiracy and reported it to him, and how the Judge had tried the case, and punished the guilty and released the innocent.

Mao Yü thanked him saying "If it had not been for you and Lien Ching. I should have been done to death by Hu Lai."

* This is the law in China.

After his visitors had gone, he betook himself to Lien Ching's house to return thanks, the latter having lodgings in the city. He did not find him at home, so he left his card with this message, "Please accept my compliments. I should have died in prison, had I not been released by your exertions. I will come again tomorrow and return thanks in person."

Mao Yü then returned home and told his family the story of his release. They all sang Lien Ching's praises, and Chao Hua asked what part of the Empire Lien Ching came from; and what Mao Yü knew about him.

"He is a native of Hung Chien," replied her father in law, "a village near my own place. He is but 16, but has great abilities, for he never even competed at any examination before that of M.A., but got admitted for that by an Act of Grace and passed first. He has now taken his doctor's degree and is senior scholar, and a great favourite of the Emperor and Empress. His Majesty thinking that he must feel

lonely in his lodgings offered to give him one of the young ladies of the palace to wife, but he declined on the plea that he was already betrothed. I hear that his intended's family name in the district is Hsiu and as your family is the only one of that name in the district I suppose one of your relations will have the luck to be his wife."

"When I was a child" remarked Chao Hua "I never used to go out, and therefore I am unable to tell you, which of the many ladies in our clan it is."

"I wonder" said Mao Yü, "Whether I am the cause of Lien Ching's success. I gave his father a piece of ground as a family cemetery, and the supernatural influence from this land may well bring this luck."

Chao Hua was now thoroughly convinced that Lien Ching was really her betrothed, but did not venture to say so. She merely remarked "Your kindness has received its due reward, for Lien Ching has saved you." She then retired to her own room to consult Chiu E.

(To be continued)

HEREDITARY GENIUS IN CHINA.

On page 334 of Galton's work, entitled "Hereditary Genius" occur the following words:—"I was anxious to obtain facts bearing on heredity from China. Are the Chuang-yuans ever related together?" Being deeply interested in Mr. Galton's theories, and perhaps a little infected with the spirit of "Amateur Sinology," so wittily and good humouredly chaffed by Dr. Eitel, I have collected the following facts on the subject. I may first note that at the great examinations the man who passes first is entitled Chuang yuan, the man who passes second Pang-yen, the man who passes third Tan-hwa.

I subjoin a list of the Chwang-yuan Pang-yen and Tan-hwa, during the present dynasty or from 1645 to 1871. I have added the provinces to which the distinguished scholars who gained the above named titles belonged, and have then gone through the provinces and put in juxtaposition those of the same family name.

The list shews whom I have ascertained to be related together, those I have ascertained to be no relatives, and those about whom I do not know whether they were inter-related or not, and about whom I should be much obliged for information.

Lastly, I applied to the Viceroy Jui-lin the very interesting letter which will be for aid, and he most courteously sent me found at the end of this paper.

List of the Chuang Yuan, Pang-yen and Tan-hwa, i.e. Three first Scholars of the Chinese Empire, at the great examinations during the present dynasty.

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Shun-chi 2.....	1645	Foo-i-chien.....	1st	Shantung
		Su-tsan-tsoo	2nd	Chi-li
" 4.....	1647	Si-hsi-tang	3rd	Peking
		Lu-kung	1st	Kiang-nan
" 5.....	1648	Ching-fang-chao.....	2nd	"
		Chiang-chao	3rd	"
		Liu-tze-chang	1st	Hu-quang
" 9.....	1652	Hung-po-lung	2nd	"
		Chang-tien-chi	3rd	Chékiang
" 12.....	1656	Tso-chung-i.....	1st	Kiang-nan
		Chang-yung-chi.....	2nd	Peking
" 15.....	1659	Shên-chien.....	3rd	Kiang-nan
		Shih-ta-chen.....	1st	Chékiang
" 16.....	1660	Tai-yu-lun.....	2nd	Chi-li
		Ch'in-pin.....	3rd	Kiang-nan
		Hsun-chêng-ngen.....	1st	"
" 18.....	1662	Hsun-i-chih	2nd	"
		Wu-kwo-fing	3rd	"
		Hsu-yuan-wên.....	1st	"
" 18.....	1662	Hwa-i-chiang	2nd	"
		Yeh-fang-chi.....	3rd	"
Kang-hi 6.....	1668	Ma-shih-chun	1st	"
		Li-hsien-kên	2nd	(Not known)
		Wu-kwang.....	3rd	Chékiang
" 9.....	1671	Mo-tung.....	1st	Kiang-nan
		Chang-yu-tsai	2nd	"
" 12.....	1674	Tung-na.....	3rd	Shantung
		Tsai-chi-tsun	1st	Chékiang
" 16.....	1678	Hsun-tsai-fêng.....	2nd	"
		Hsu-chien-hsio.....	3rd	Kiang-nan
" 18.....	1680	Han-yen.....	1st	"
		Wang-tu-hsin.....	2nd	"
" 21.....	1683	Hsu-ping-i.....	3rd	"
		Pêng-tung-chin.....	1st	"
" 24.....	1686	Hu-wei-sze.....	2nd	Chékiang
		Hung-shu-yuan	3rd	Chi-li
" 27.....	1689	Kwei-yun-shu.....	1st	Kiang-nan
		Hsun-cho	2nd	"
" 30.....	1692	Mao-tien-ching.....	3rd	Chékiang
		Ts'ai-yuan.....	1st	"
" 33.....	1695	Wu-han.....	2nd	"
		Peng-ling-chiu	nrđ	Kiang-nan
" 33.....	1695	Su-kêng-tang.....	1st	"
		Chên-yuan-lung.....	2nd	Chékiang
" 33.....	1695	Hwang-mêng-chi	3rd	Kiang-nan
		Shên-ting-wên.....	1st	Chékiang
" 33.....	1695	Cha-sze-han.....	2nd	"
		Chang-yü-hsien	3rd	Kiang-nan
" 33.....	1695	Tai-yu-chi.....	1st	"
		Wu-ping	2nd	"
" 33.....	1695	Hwang-hsu-ling	3rd	Peking
		Hu-jen-hsing	1st	Kiang-nan
" 33.....	1695	Ku-tu-lu.....	2nd	"
		Ku-yue-hsi.....	3rd	Chékiang

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kang-hi 36.....	1698	Li-pan.....	1st	Kiang-nan
		Yen-yu-shun.....	2nd	"
		Chiang-shëu-yin.....	3rd	Chékiaug
" 39.....	1701	Wang-tse.....	1st	Kiang-nan
		Li-yu.....	2nd	"
		Wang-lin.....	3rd	Honan
" 42.....	1704	Wang-shih-tan.....	1st	Kiang-nan
		Chao-chin.....	2nd	Fokien
		Chien-miug-shih.....	3rd	Kiang-nan
" 45.....	1707	Wang-ching-yu.....	1st	"
		Lu-pao-chung.....	2nd	Chékiaug
		Chia-kwo-hwui.....	3rd	Kiang-nan
" 48.....	1710	Chao-hung-uiug.....	1st	"
		Tai-ming-shih.....	2nd	"
		Mo-yuan.....	3rd	"
" 51.....	1713	Wang-shih-shen.....	1st	"
		Shën-shu-pen.....	2nd	Chékiaug
		Hsu-pao-kwang.....	3rd	Kiang-nan
" 52.....	1714	Wang-ching-ming.....	1st	"
		Jen-lan-chi.....	2nd	"
		Wei-ting-chen.....	3rd	Chi-li
" 54.....	1716	Hsu-tao-hsin.....	1st	Kiang-nan
		Mo-li-tien.....	2nd	"
		Foo-wang-li.....	3rd	Chékiaug
" 57.....	1719	Wang-ying-chien.....	1st	Kiang-nan
		Chaug-ting-hsia.....	2nd	"
		Shen-yang-yu.....	3rd	Chékiaug
" 60.....	1722	Teng-chung-ngo.....	1st	Shantung
		Wu-wen-wang.....	2nd	Fokien
		Cheng-yuan-chang.....	3rd	Honan
Yung-cheng 1.....	1723	Yü-chëu.....	1st	Kiang-nan
		Tai-hau.....	2nd	"
		Yaug-ping.....	3rd	Hu-quang
" 2.....	1724	Chên-té-hwa.....	1st	Chi-li
		Wang-an-kuo.....	2nd	Kiang-nan
		Wang-té-yuug.....	3rd	Chékiaug
" 5.....	1727	Péng-chi feng.....	1st	Kiang-nan
		Péug-chi-yuan.....	2nd	Fokien
		Ma-yun-chi.....	3rd	Kiang-nan
" 8.....	1730	Chow-su.....	1st	Chékiaug
		Shën-chaug tsyu.....	2nd	"
		Liang-hai-chêng.....	3rd	"
" 11.....	1733	Chên-yen.....	1st	Kiang-nan
		Tien-chi-ching.....	2nd	Pekiug
		Shen-wen-kao.....	3rd	Chékiaug
Kien-lung 2.....	1737	Yü-min-chung.....	1st	Kiang-nan
		Lin-chi-chun.....	2nd	Fokien
		Yên-twan-shu.....	3rd	Kiang-nan
" 3.....	1738	Chin-té-ying.....	1st	Chékiaug
		Hwang-hsun-mo.....	2nd	Shantung
		Ch'in-wéi-tien.....	3rd	Kiang-nan
" 4.....	1739	Chwang-yu-kung.....	1st	Kwang-tung
		Tu-fêng-chen.....	2nd	Kiaug hsi
		Ch'in-yun-shun.....	3rd	Kiang nan
" 7.....	1742	Chin-shêng.....	1st	Chékiaug
		Yung-hwan-chin.....	2nd	Kiang-nan
		Tong-ta-shêng.....	3rd	"
" 10.....	1745	Chin-wei-cheng.....	1st	"
		Chwang-tsun-tien.....	2nd	"
		Wang-chi-hwa.....	3rd	Chékiaug

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kien-lung 13.....	1748	Siang-koo-chi.....	1st	Chékiang
		Ch'en-nan.....	2nd	"
		Wang-ting-tien.....	3rd	Kiang-nan
" 16.....	1751	Wu-hung.....	1st	Chékiang
		Yao-hsiao-chu.....	2nd	Kiang-hsi
		Chow-li.....	3rd	Chékiang
" 17.....	1752	Ch'in-ta-sze.....	1st	Kiang-nan
		Fan-yü-shih.....	2nd	"
		Lu-wen-shao.....	3rd	Chékiang
" 19..	1754	Chwang-pei-yin.....	1st	Kiang-nan
		Wang-ming-shèng.....	2nd	"
		Ni-chên-kwan.....	3rd	Chékiang
" 22.....	1757	Tsai-i-shih.....	1st	"
		Mei-li-pên.....	2nd	Kiang-nan
		Tso-li-hiao.....	3rd	"
" 25.....	1760	Pi-yuan.....	1st	"
		Chu-suy-kwan.....	2nd	Chékiang
		Wang-wên-chi.....	3rd	Kiang-nan
" 26.....	1761	Wang-chi.....	1st	Shên-hsi
		Hu-kao-wang ¹	2nd	Chékiang
		Chao-i.....	3rd	Kiang-nan
" 28.....	1763	Chin-ta-chên.....	1st	"
		Shên-tsu.....	2nd	Chékiang
		Wei-chien-hêng.....	3rd	Kiang-nan
" 31.....	1766	Chang-shu-hsun.....	1st	"
		Yao-i.....	2nd	Kiang-hsi
		Liu-yo-yung.....	3rd	Kiang-nan
" 34.....	1769	Chên-tsu-chi.....	1st	"
		Hsu-tien-chu.....	2nd	Chékiang
		Chên-shih-lung.....	3rd	"
" 36.....	1771	Hwang-chien.....	1st	Kiang-nan
		Wang-tsêng.....	2nd	Chékiang
		Fan-tsung.....	3rd	"
" 37.....	1772	Chin-pang.....	1st	Kiang-nan
		Hsun-shên-tung.....	2nd	Chékiang
		Yü-ta-yu.....	3rd	Peking
" 40.....	1776	Wu-hsi-ling.....	1st	Kiang-nan
		Wang-pien.....	2nd	Shantung
		Shên-ching-chao.....	3rd	Kiang-nan
" 43.....	1779	Tsai-chin-hêng.....	1st	"
		Tsai-ting-hêng.....	2nd	Chékiang
		Hsun-hsi-tan.....	3rd	"
" 45.....	1781	Wang-joo-yang.....	1st	"
		Chêng-chang-che.....	2nd	Kiang-nan
		Chiang-tê-hang.....	3rd	"
" 46.....	1782	Chien-chi.....	1st	"
		Chên-wang-ching.....	2nd	Chékiang
		Wang-hsi-chin.....	3rd	Kiang-soo
" 49.....	1785	Yü-fên.....	1st	Chékiang
		Shao-yu-ching.....	2nd	Chi-li
		Shao-ying.....	3rd	Chékiang
" 52.....	1788	Shih-chi-kwang.....	1st	"
		Hsun-hsing-yen.....	2nd	Kiang-nan
		Chu-li.....	3rd	"
" 54.....	1790	Hu-chang-lin.....	1st	"
		Wang-ting-chên.....	2nd	"
		Liu-fêng-kao.....	3rd	Kiang-hsi
" 55.....	1791	Shih-yun-yu.....	1st	Kiang-nan
		Hung-liang.....	2nd	"
		Wang-tsung-chên.....	3rd	"

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Kien-lung 58.....	1794	Pan-shih-ngên	1st	Kiang-nan
		Chên-yun	2nd	Chi-li
		Chên-hsi-tseng	3rd	Kiang-hsi
„ 60.....	1796	Wang-i-han.....	1st	Chékiang
		Mo-ching.....	2nd	„
		Pan-shih	3rd	Kiang-soo
Kia-ching 1.....	1797	Chao-wên-chieh	1st	An-hui
		Wang-shou-ho.....	2nd	Kiang-soo
		Shai-chên-yung	3rd	Hu-pei
„ 4.....	1800	Yao-wên-tien.....	1st	Chekiang
		Soo-chao-teng.....	2nd	Shantung
		Wang-yin-chi.....	3rd	Kiang-soo
„ 6.....	1802	Ku-kao	1st	„
		Lin-pin-sze.....	2nd	Hu-pei
		Tso-chia hsi.....	3rd	Kiang-hsi
„ 7.....	1803	Wu-ting-sheng.....	1st	Kiang-soo
		Li-tsun-fang.....	2nd	Kiang-hsi
		Chu-sze-yun	3rd	Kiang-soo
„ 10.....	1806	Pêng-chin	1st	Hunan
		Hou-hao.....	2nd	Kiang-soo
		Ho-ling-han	3rd	Hunan
„ 13.....	1809	Wu-hsin-chung.....	1st	Kiang-soo
		Hsieh-chieh-shu.....	2nd	Kiang-hsi
		Shih-yung	3rd	Hunan
„ 14.....	1810	Hung-yung.....	1st	An-hui
		Chang-wo-sung.....	2nd	Fokien
„ 16.....	1812	Chiang-li-chin	3rd	Kwang-tung
		Hwang-yu-hao	1st	Hu-pei
		Wu-ting-chên.....	2nd	Kiang-soo
„ 19.....	1815	Wu-ting-chên.....	3rd	„
		Lung-joo-yen	1st	An-hui
		Chuh-chin-fan	2nd	Honan
„ 22.....	1818	Wu-chang-hwa	3rd	Kiang-soo
		Wu-chi-chin.....	1st	Honan
		Lin-tai-fêng.....	2nd	An-hui
„ 24.....	1820	Wu-ching-pêng.....	3rd	Chékiang
		Chên-kan.....	1st	Hu-pei
		Yang-chin-wan.....	2nd	Chékiang
		Hu-ta-yuan.....	3rd	Hunan
„ 25.....	1821	Chêng-chi-chang.....	1st	Kwang-hsi
		Hou-wai-pu.....	2nd	Chékiang
		Chên-luan.....	3rd	Hu-pei
Tao-kwang 2.....	1822	Tai-lan-fen	1st	An-hui
		Chêng-pin-tien	2nd	Kiang-hsi
		Lo-wên-ching.....	3rd	Kwang-tung
„ 3.....	1823	Lin-shao-tang	1st	„
		Wang-kwang-yin.....	2nd	Kiang-soo
		Chow-kai-chi.....	3rd	„
„ 6.....	1826	Chu-chang-i.....	1st	Chékiang
		Chia-chêng.....	2nd	Shantung
		Shai-fang-wei.....	3rd	Kiang-hsi
„ 9.....	1829	Li-chên-chun	1st	An-hui
		Chien-fu-shang.....	2nd	Chékiang
		Chu-lan	3rd	„
„ 12.....	1832	Wu-chung-chiu.....	1st	Kiang-soo
		Chü-fêng-piao	2nd	Chékiang
		Li-chi-chang	3rd	Kiang-soo
„ 13.....	1833	Wang-ming-hsiang.....	1st	Kiang-hsi
		Tsao-hin-tai.....	2nd	„
		Chiang-yuan	3rd	Hu-pei

<i>Chinese Year.</i>	<i>English Year.</i>	<i>Name.</i>	<i>Place.</i>	<i>Province.</i>
Tao-kwang 15.....	1835	Lin-tê.....	1st	Kiang-hsi
		Tsao-luan-kwei.....	2nd	"
		Chao-chin-fêng.....	3rd	Shan-hsi
" 16.....	1836	Lin-ming-nien.....	1st	Fo-kien
		Ho-kwang-ying.....	2nd	"
		Soo-ching-neng.....	3rd	Shang-tung
" 18.....	1838	Niu-fu-pao.....	1st	Chê-kiang
		Chin-kwo-chun.....	2nd	Hu-pei
		Chiang-kwo-lin.....	3rd	Sze-chuan
" 20.....	1840	Li-chêng-hui.....	1st	Kiang-soo
		Feng-kwei-fên.....	2nd	Chê-kiang
		Chang-pu-kwei.....	3rd	"
" 21.....	1841	Sung chi-jui.....	1st	Kwang-hsi
		Kung-pao-lien.....	2nd	Peking
		Wu-chiu-yu.....	3rd	Kiang-hsi
" 24.....	1844	Hsun-yu-kwei.....	1st	Shang-tung
		Chow-hsio-chin.....	2nd	Chê-kiang
		Fêng-pei-yuan.....	3rd	"
" 25.....	1845	Hsiao-ching-chung.....	1st	Hu-nan
		Chin-tsung-ching.....	2nd	Chê-kiang
		Wu-fou-min.....	3rd	"
" 27.....	1847	Chang-chi-wang.....	1st	Chi-li
		Yuan-ching-mo.....	2nd	Wanping
		Pan-chung-lu.....	3rd	Kiang-soo
" 30.....	1850	Lu-ts'ang-chiang.....	1st	"
		Hsu-chi-kwang.....	2nd	Kwang-tung
		Hsieh-tsêng.....	3rd	Kiang-soo
Hien-fêng 2.....	1852	Chang-chun.....	1st	Chê-kiang
		Yang-sze-hsun.....	2nd	Kiang-soo
		Pan-tsoo-yen.....	3rd	Wu hien
" 3.....	1853	Hsun-chien.....	1st	Shang-tung
		Wu-feng-tsao.....	2nd	Chê-kiang
		Lu-chao-juy.....	3rd	An-hui
" 6.....	1856	Hung-tung-yo.....	1st	Chê-kiang
		Hsun-yü-shih.....	2nd	Shang-tung
		Hung-chang-yu.....	3rd	Chê-kiang
" 9.....	1859	Hsun-chia-nai.....	1st	An-hui
		Hsun-nien-tsoo.....	2nd	Chê-kiang
		Li-wen-tien.....	3rd	Kwang-tung
" 10.....	1860	Chung-chin-shêng.....	1st	Chê-kiang
		Lin-ping-nien.....	2nd	Kwang-tung
		Ngo-yang-pao-ki.....	3rd	Hu-pei
Tung-chi 1.....	1862	Hsü-pu.....	1st	Kiang-soo
		Ho-chin-show.....	2nd	Hu-pei
		Wên-chang-lun.....	3rd	Shang-tung
" 2.....	1863	Hung-chiang-yuan.....	1st	Kiang-soo
		Kung-chên-chun.....	2nd	Hu-nan
		Chang-chi-tung.....	3rd	Chi-li
" 4.....	1865	Tsung-i.....	1st	Mongolian
		Yu-chien-chang.....	2nd	Kwang-hsi
		Yang-chi.....	3rd	Tartar
" 7.....	1868	Hung-chun.....	1st	Kiang-soo
		Hwang-tze-yuan.....	2nd	Hu-nan
		Wang-wen-tsai.....	3rd	Shan-hsi
" 10.....	1871	Liang-yao-shu.....	1st	Kwang-tung
		Kao-yo-sung.....	2nd	Shên-hsi
		Yu-kuen.....	3rd	Chê-kiang

Including the year 1871, we have the following to work upon.

Province.	Chwang-yuan.	Pang-yen.	Tan-hwa.	Total.
Shantung, ...	4	5	3	12
Chili,	2	4	3	9
Peking, .....	...	3	3	6
Kiangnan, ...	39	25	29	93
Huquang, ...	5	6	8	19
Chékiang, ...	19	26	25	70
Unknown, ...	...	1	...	1
Honan,	1	1	2	4
Fokien,	1	6	...	7
Kianghsi, ...	3	9	5	17
Shenhsi, ...	1	1	...	2
Kiangsoo, ...	10	5	10	25
Anhui,	6	1	1	8
Kwangtung, ...	3	2	3	8
Kwanghsi, ...	2	1	...	3
Shanhsi, .....	...	...	2	2
Szechuan, ...	...	...	1	1
Wuping, ...	...	1	...	1
Wuhsien, ...	...	...	1	1
Mongol,	1	...	...	1
Tartar, .....	...	1	...	1
Total, ...	97	97	97	291

Of the successful candidates from Shantung we find surnames that only occur once. Hence there could be no paternal relationship between them and they can consequently be dismissed from our enquiry. There are three men named Hsün. One was Chwang-yuan in 1844, one Chwang-yuan in 1853, and one Pang-yen in 1856. I have discovered that the Chwang-yuan in 1844 was brother to the Pang-yen in 1856, and am enquiring whether the Chwang-yuan of 1853 was also a relative.

One name Soo 蘇 occurs as Pang-yen 1800; and as Tan-hwa 1836. I am enquiring if they are relatives.

Of the Chili successful candidates from Peking, 5 names occur only once. 2 names occur twice.

Chen 陳 occurs as Chwang-yuan 1724; Pang-yen 1794. I am enquiring if they were relatives.

Chang 張 occurs as Chwang-yuan 1847; Tan-hwa 1863. The two Chang were brothers.

Of the 6 Peking successful candidates there are 6 surnames only occurring once, and consequently dismissed.

Of Kiangnan successful candidates there are 24 surnames only occurring once, and hence to be dismissed.

Tso 鄒 occurs twice: Chwang-yuan 1652; Tan-hwa 1757. I am enquiring if they were relatives.

Hsün 孫 occurs as Chwang-yuan 1859; Pang-yen 1659, 1680, 1788. I am enquiring, if any relationship existed between these four men.

Hsü 徐 occurs as Chwang-yuan 1660, 1716; Tan-hwa 1674, 1671, 1713. The Chwang-yuan of 1660 was brother to Tan-hwa 1671 and brother to Tan-hwa 1674. I am enquiring, if any further relationship existed between these five men.

Ma 馬 occurs as Chwang-yuan 1662; Tan-hwa 1727. I am enquiring.

Mo 繆 occurs a Chwang-yuan 1668; Pang-yen 1716; Tan-hwa 1710. I am enquiring, but the name Mo is so rare that I feel sure there is some relationship.

Pêng 彭 occurs as Chwang-yuan 1878, 1727; Tan-hwa 1683. The Chwang-yuan of 1678 is brother to Tan-hwa 1683, and father of the Chwang-yuan of 1727.

Tai 戴 occurs as Chwang-yuan 1692; Pang-yen 1710, 1723.

Hu 胡 occurs as Chwang-yuan 1695, 1890.

Li 李 occurs as Chwang-yuan 1698; Pang-yen 1701.

Wang 汪 occurs as Chwang-yuan 1701, 1719. Pang-yen 1790; Tan-hwa 1748. The Tan-hwa 1748 is brother to Pang-yen of 1790.

Wang 王 occurs as Chwang yuan 1704, 1707, 1713, 174; Pang yen 1574, 1724, 1754; Tan hwa 1760, 1791.

Chao 趙 occurs as Chwang yuan 1710; Tan hwa 1761.

Yu 于 occurs as Chwang yuan 1723, 1737.

Chien 錢 occurs as Chwang yuan 1745, 1783; Tan hwa 1704.

Ch'in 秦 occurs as Chwang yuan 1752, 1763, Brothers; Tan hwa 1656, 1738, 1739, Chwang yuan of 1752 and 1763, brothers.

Chwang 莊 occurs as Chwang yuan 1654; Pang yen 1745.

Hwang 黃 occurs as Chwang yuan 1771; Tan hwa 1686.

Wu 吳 occurs as Chwang yuan 1776; Pang yen 1692; Tan hwa 1659.

Yen 任 occurs as Pang yen 1714; Tan hwa 1737.

I am making enquiries about the preceding 13 names.

Of Chê kiang there are 24 names only occurring once which band can be dismissed. Enquiries have to be made regarding the following 13 names:—

Shih 史 occurs as Chwang yuan 1656, 1788.

Tsai 蔡 occurs as Chwang yuan 1671, 1683, 1757; Pang yen 1779.

Shên 沈 occurs as Chwang yuan 1689; Pang yen 1713, 1730, 1763; Tan hwa 1719, 1776.

Chao 周 occurs as Chwang yuan 1730; Pang yen 1844; Tan hwa 1751.

Ch'in 金 occurs as Chwang yuan 1738, 1742; Tan hwa 1846.

Liang 梁 occurs as Chwang yuan 1748; Tan hwa 1730.

Wu 吳 occurs as Chwang yuan 1751; Pang yen 1683, cousins of some sort, 1853; Tan hwa 1662, 1818, 1845.

Wang 汪 occurs as Chwang yuan 1781; Tan hwa 1724.

Wang 王 occurs as Pang yen 1771; Chwang yuan 1696; Tan hwa 1745.

Chu 朱 occurs as Chwang yuan 1826; Pang yen 1832; Tan hwa 1829.

Hsün 孫 occurs as Pang yen 1671, 1772, 1859; Tan hwa 1779.

Hu 胡 occurs as Pang yen 1678, 1761.

Chên 陳 occurs as Pang yen 1686, 1748, 1782; Tan hwa 1769.

Unknown 1 name, Henan 4 names, and Fokien 6 names, only occur once and can be dismissed.

Of Fokien the name Lin occurs twice.

Lin 林 Chwang yuan 1836; Pang yen 1737.

Of Kiang-hsi successful candidates 11

names only occur once and can be dismissed from the enquiry.

Wang 汪 occurs as Chwang yuan 1833; Pang yen 1797.

Liu 劉 occurs as Chwang yuan 1835; Tan hwa 1790,

Tsao 曹 occurs as Pang yen 1833, 1835. Of Shen hsi there are two names only occurring once.

Of Kiangsoo there are 14 names only occurring once and so to be dismissed.

Wu 吳 Chwang yuan 1803, 1809, 1832; Tan hwa 1812.

Of Tan hwa of 1812 is brother of the Chwang yuan of 1803.

Li 李 Chwang yuan 1840; Tan hwa 1832.

Hsu 徐 Chwang yuan 1862; Pang yen 1806.

Wan 王 Pang yen 1823; Tan hwa 1800.

Of Anhui there are 8 names only occurring once. Of Kwangtung there are 5 names occurring once. And one name, Liu 劉, occurs as Chwang yuan 1823; Pang yen 1860. These I know not to be relatives.

Of Kwang-hsi 3 names only occur once.

Of Shan-hsi 2 " "

Szechuan 1 " "

Wanping 1 " "

Mongol 1 " "

Tartar 1 " "

Of Huquang 18 names only occur once.

Liu 劉 occurs as Chwang yuan 1648; Pang yen 1802.

Out of 291 men say at least of the 1st class, and with no means of ascertaining maternal relationships, we find 147 names occurring once and consequently not paternally related.

We find 1 Chwang yuan whose son was a Chwang yuan, and brother a Tan hwa.

1 Chwang yuan whose brother was a Chwang yuan.

3 Chwang yuan whose brothers were Tan hwa, one of whom had two brothers Tan hwa.

1 Pang yen whose brother was a Tan hwa.

1 Chwang yuan whose paternal cousin was Pang yen.

17 men inter-related. 2 of same name not related, leaving 145 persons who may or may not be related.

Of these 145 again I find many had distinguished relations. Vide letter of Viceroy Jui-lin below.

Now it is possible that at least as many maternal as paternal relationships existed, and if those theorists are to be trusted who think that genius is more apt to descend from the mother than the father there are probably more persons maternally than paternally related. I conclude this paper with a translation of a letter on the subject from Jui-lin, Viceroy of the Two Kwang and Senior Guardian of the Throne. It runs as follows:—

“I have to acknowledge receipt of your note informing me that you wish to make enquiries with regard to hereditary genius in all countries, and you forward me a list of persons belonging to the same province who have the same surnames, and have distinguished themselves by gaining the first places in the great examinations; and you ask me to find out whether any relationship existed between these persons either of parentage, grand-parentage, or brotherhood &c. I beg to congratulate you on having undertaken such a study, and in reply would beg to inform you that during the present dynasty (more than 200 years) there are innumerable cases of great grand-fathers, grand-fathers, fathers, sons, brothers, maternal and paternal uncles, all

being successful candidates at the higher examinations. But your letter confines itself to asking whether there is the relationship of father and son or brotherhood between the men who gained the first three places during the period referred to.

I only know for certain that the Chwang yuan of 1660, Hsu yuan wên, had an elder brother and a younger brother who were both Tan-hwa in the reign of Kanghi. Their names were Hsu Chien-hsu and Hsu Ping-i (1671 and 1674). Again, Wang nung-hsu, who was Pang Yen in 1674, had two elder brothers, Wang Hsieh-long and Wang Chin-ling, who both attained the degree of Han-lin. Chen Yuan-lung who was Pang yen in 1686 had three sons Chen Pung-chi, Chen Shih-kwan and Chen Shih-jen, who were all Han lin.

“Of Tsai chin-hóng, Chwang yuan in 1779, the father, Tsai ti yuan, and paternal uncle Tsai chun yuan were both Han lin.

Of Wang tsung chen, Tan hwa in 1791, the father, Wang i shu, was a Han lin. All the above being men of genius and well known I am able to give the above particulars about them; but with regard to other relationships I can't at the moment recall any. But the names of all and their family are recorded on tablets at the office of the Imperial astronomers at Peking and it is impossible to obtain details in the outer provinces; and again it is very difficult to get a sight of family registers where such facts as you require would be noted. Consequently I can only forward you the instances set down in my present letter &c., &c.”

CHARLES GARDNER.

A CHINESE WEBSTER.

A STUDY IN CHINESE LEXICOGRAPHY.

六書故 Lǚ-shu-ku, or The six classes of Characters and their substantiation, by
戴侗 Tac-tung; 13th century.

ARTICLE II.

In our first article we became acquainted with our author and the learned introduction to his work, in which he treats of the *origin of language*, and of the *origin, development, signification*, and of the *Lǚ-shu*, 六書, or *six classes of characters*;* and finally we noticed the dictionaries that had been written before the one under review.

In this article we propose to investigate the *substantiation* of the six classes of characters. Tac Tung has given it under nine heads or categories in fourteen volumes. It is not of course, our intention to copy out here the translation we have made, and the editor of this journal would, most probably, not grant us some four or five hundred pages, to review, or rather to reproduce, an old lexicon. That a Chinese scholar has studied his own language some six centuries ago, and has written a valuable book on it,—to show this is the object of our paper. It is our wish that the Lǚ-shu-ku may become a book of reference to many students of the original and developed meaning of the Chinese characters. To give, then, the general contents of the work, and here and there to

* For the explanation of the technical names of the six classes of characters, see our first article; Vol. II. p. 179.

select some specimens in support of its just claims will be our task.

The Lǚ-shu-ku is divided into nine books, and each book is arranged according to certain categories which relate to similarity in kind or species; or they have regard to affinity of subjects; or they follow a leading character into the different compound stages.

The index is as follows:—

Book I.	Numbers	數 天 地 人 動 植 工 物 事 雜 疑
„ II.	Heaven	
„ III.	Earth	
„ IV.	Man	
„ V.	Animals	
„ VI.	Plants	
„ VII.	Industry	
„ VIII.	Miscellaneous	
„ IX.	Appendix	

Book I.—Numbers.

One 一 is the origin of all numbers. Two 二, three 三, and four 四 (also written 𠄎) are significatives of 一, while five 五 and hundred 百 are its phonetics. Ten 十 is ideographic of 一; it is the complement of all numbers. Twenty 廿, (now written 二十) thirty 卅, are ideographies of ten. The ideographic and phonetic of thirty is 卅, a generation, an

age. Within thirty years a man has grown and establishes his house. After another 30 years, in which he has fulfilled his calling, he gives over to a second generation, and himself retires as old.

All things grow out of one, therefore 元 Yuen, origin, the first etc. follows one 一. Some say this character consists of 一 and 人, what is above (before) all men.

Wan 文 means lines in the hand, strokes, symmetrical lines, letters, elegant, literature. This is an example of development of the meaning of characters. Above 上 and below 下 are phonetics of one. 帝 Ti, the honorable title of a ruler, follows the radical 上 (abridged 上). Therefore heaven 天 is called 上帝 supreme ruler, and the son of heaven 天子; i.e. the emperor of China is 皇帝 imperial ruler.

This chapter comprises 31 characters.

Book II.—Heaven.

天 T'ien, is a significative composed of 一, one over 大, great. Heaven is the ONE GREAT *par excellence*. As such it is the origin of the ten thousand things. Because of its greatness, we call it 皇天 imperial heavens; because of its being above, 上天 upper heavens; because of its colour, 蒼天 azure heaven (which has the expanded meaning of empyrean; *met.* Providence).

1. In the canopy of heaven are sun, moon, and stars.

1. 日 *yih*, Sun is the essence of the great male principle of nature 太陽, set forth in visible form in the heavens. It is a hieroglyph. The original sign for it is an orb with a dot in the middle ☉; this was changed to an oval with a stroke ①, ②. The dot or stroke in the middle signifies the black solar spots in the disc which have somewhat such a shape ㄣ. As the names for black and crow are the same, people call the sun a three-legged crow 三足鳥. The explanation of the *Shwo wän* which describes the original sun character

as consisting of a square with an horizontal stroke, is untenable.

When the sun rises, it is day; when it sets, then it is night; therefore a day and a night are 一日, one day.

旦 *tan*, signification of sun; the sun rising above the earth: dawn.

明 *ming*, ideographic of sun; nothing is brighter than sun and moon; hence, clear, bright; *met.* intelligent.

杲 *ko*, sun over trees: bright.

杳 *miao*, sun setting under trees: obscure, dark.

易 *y*, old form ☳, the mutations of sun and moon, the one going, the other coming; the constant rotation of nature. The Y-king, or book of changes.

朝 *chau*, early; morning. Audiences of the emperor are given in the morning; this character read ch'an means, then: the court; to attend an audience.

We shall now give a few phonetics of sun.

昏 *huan*, sunset. The bridal parties come back at sunset to the house of the future husband; therefore this character means also marriage, and is now written with woman at the side 婚.

時 *shi*, time; what is measured off by the sun; four seasons of the year; four divisions of the day.

朞 *ki*, the full revolution of year=366 days. The twelve lunar months of the Chinese are=354 days; add to these the aggregate portion of the leap months (in every 5 years are 2 leap months=60 days), of 12 days, which together give 366 days of a solar year.

Under the Sun Character our author gives 78 combinations which may said to comprise the times of the day; 2. the seasons of the day; 3. light and shade in their divers gradations; and 4. heat and cold in their various degrees.

2. 月 *yueh*, Moon is the essence of the great female principle of nature, 太陰, set forth in visible form in heavens. The character is a hieroglyph, and its ancient

form was crescent ☾, in order to distinguish it from the sun-character. The first day is called *soh*, the fifteenth day is called *wang*, when the moon is full and brightest. Then the moon wanes, and at the end of fifteen days, she is in the same position as before on the *soh*-day. This period is called 一月 one month. "Common people believe the moon to have a great cinnamon-tree, or a rabbit; others again say that they see the temple of the Shang ngo, (the Diana of the Chinese). Such is foolish talk; we only see the shape and how can one pretend to see objects in the moon?"

There are 18 characters in connection with the radical Moon; they express the phases of the moon, and the days of the month, night, darkness and dream.

3. 星 *sing*, star. A star is a sun on a small scale. The original hieroglyph, therefore, was a single ringlet ○. Afterwards they wrote three of them ☉, because of the multitude of the celestial bodies shining over us. With the rise of the square characters, and when three squares 品 were substituted for the three ringlets, this word could not be distinguished from 品 pin, the three mouth character, which means to arrange, a class. So they put a horizontal stroke into each square, and these were united to the phonetic 生 *seng*, 疊. After that only one of the three upper parts was retained, and thus the present character 星 became generally adopted. It will be observed that in this manner an original hieroglyph has become developed into a phonetic.—(6)*

II. Clouds and rain are in the heavens above us.

1. 雲 *yun*, clouds. The original hieroglyph ☁ took its form from the breathing out of human breath, which is visible as vapour in the cold air. Vapour, rising from the earth, becomes clouds; vapour

rising from the mouth, denotes speaking. Thus the character 云 *yun*, was used formerly for to speak and cloud. The present character, which is classed under the radical of rain, is of modern origin, comparatively. Here, then, we have an illustration of the chapter on development of writing Chinese characters.

陰 Yin is a phonetic of the former. When clouds darken the sun the earth becomes overshadowed; hence obscure, shady. The lesser or female of the dual powers while the greater or male principle, 陽 Yang, has been classed under the sun character. The author writes both words without the radical 阝 *fau*, under which they now are arranged in K'anghi's dictionary. The present mode of writing them is quite arbitrary, and ought never to have been used; because it makes the character unnecessarily bulky, and takes away the original perspicuity.

2. 雨 *yu*, rain. Vapours ascending from earth are called clouds; and vapours descending from heaven are called rain. It is a significative, and its component parts are 一 heaven, 冂 clouds, and 水 water.

霙 *puh*, hail, originally was a hieroglyphic of rain; instead of the phonetic 包 *pau*, it had three ringlets under the rain character, demonstrating rain coming down in the shape of frozen drops.

雪 *siuh*, snow, is rain which has passed through cold regions.

The rain character has become the radical of characters relating to meteorology. Our author treats under this head of hail, snow and hoar-frost, of dripping and phalling rain, of mist and fog, of rainbows, thunder and lightning. Upon the whole his remarks are thoughtful, though sometimes he is led astray by the philosophy of the ancients. Thus he says, for instance, of lightning, that it is that which precedes thunder; when the male principle of the air becomes irritated, then it ignites and becomes light.—(30).

III. Fire and light, and spirits and their

* These numbers indicate how many characters the work contains under the principal character in question.

worship, together with happiness and misery, are the themes which form the last division of the second book.

火 *ho'* fire is a hieroglyph, the form of which is taken from the blazing upwards of a fire.

光 *kwang*, light, originally was a phonetic of fire, and was written with the fire characters at the top. This is not recognizable now, the more so as it is classed under the 10th radical 儿, man.

The 133 characters under these two heads comprise the act of burning, the smoke ensuing of bright, purple, red and black colours; cooking, roasting and baking, and the residuum of a fire, viz, charcoal, or ashes, and soot.

示 *sh'i*, is the spiritual essence of the earth. It is now differently written, 祇, but the old form is more correct. The spiritual essence of man is a ghost, spirit 鬼, and of heaven it is the gods 神. One may say that this character represents the divinity of the earth; all words relating to spiritual things, to religion, and to sacrifices, are mostly written in connection with it. It is also read shi, and as such often denotes a manifestation, a revelation from heaven. To offer.

社 *Shic*, the gods of the land; *lares rustici*.

宗 *Tsmg*, ancestral temple; ancestor.

祭 *Tsi*. The original is a right hand, which takes up meat and offers it; hence to sacrifice. The old classic Chow-li says: To sacrifice to heaven and the gods 天神, is called 祀 *Sze*; to the earth it is called *Tsi*; and to departed spirits of men 人鬼, it is called 享 *Hiang*.

祝 *Chuh*; a man and a mouth at the side of spirits. This significative means prayers and supplications addressed to demons and spirits.

神 *Shin*, is a phonetic. The subtle, intelligent powers which originate in nature, and work in it. As gods they originate and are in heaven; as spirits they come, and live, and depart with man, and as

rural deities they are in relation to the earth. Shin belongs to the greater, and Kwei 鬼 to the lesser of the dual powers. As for man, his spiritual soul 魂 belongs to Shin, and his animal soul 魄 to Kwei.

Nobody will venture to say that this doctrine of gods and spirits can be clearly defined. And, indeed, our author does not pretend to know anything of the subject. He considers them rather abstract nouns, mere conventional designations of which there were no realities. He boasts of being a Confucianist, and he shields himself behind his sceptical master, who did not speak of extraordinary things, feats of strength, disorder, and (shin) spiritual beings. *Analeets* VII. 20.

We cannot be astonished to meet with confused and perverse notions of spiritual things. The Chinese can only have a hazy outline of the superhuman powers, because they have no revelation to guide them. The long standing dispute of evangelical missionaries as to using the terms Shin or Shing ti for God, as revealed in the Bible, cannot, apparently, be settled by reference to Chinese philosophy or philology. Both terms are wanting in signification and comprehensiveness; they will become deepened and widened as Christianity makes progress within the hearts of the people.

禮 *Li*, propriety, etiquette, decorum, politeness. This is a foundation stone of Confucianism. The worship of the spirits is regulated by rites; thence the form of the character.

Among the phonetics of Shin we meet with sacrifices to heaven, to the defunct emperor, and the dead generally; to guard off evil spirits and natural calamities; prayers, invocations, etc.

福 *Fuh*, happiness, and 禍 *Whoh*, misery, and many synonyms, are not so much to be considered as a meet reward of good or bad actions; though that is not excluded altogether. They are more dependent upon the lucky or evil influences of

wind and water (Feng-shui) and of mountains and graves, or properly speaking of the spirits which are supposed to dwell within them. This belief has given rise to superstition and geomancy, in the fetters of which every Chinese is enslaved to a fearful extent.—(52.)

III. Book—*Earth*.

In this book our author treats of the earth and everything pertaining to it. Its general divisions are: Soil, metal, mountain, stone, field, water, precious stones, ore, and salt.

1. Soil 土 t'u, is an ideographic character; the conjoint product of heaven and earth.

生 sang, is that which the soil brings forth; its meaning is life; and its compound characters denote growth.

坐 tso, to sit, is another ideograph of soil, viz: two men squatting on the ground.

地 ti, earth is a phonetic of soil. The empress Woo of the T'ang dynasty proposed to write it with the three characters for maintain, water and soil combined; but this has not been generally adopted.

Under this character, in 121 combinations, we meet with the different kinds and colours of good and bad soil, of cultivated and waste lands, of dirt, mud and dust, and with ditch, pond, embankment, mound, grave, wall, parapet, etc.

2. Metal 金 kin, hieroglyphic of soil, is the generic term for gold, silver, copper, tin, lead, iron and steel. In 145 combinations it relates to these metals, as well as to money, weapons, cooking utensils, tools, bells, mirrors, metallic sounds, etc.

3. Mountain 山 shan, a hieroglyphic character. An antithetic of this is 阜 fau, a hill, which according to K'ang-hi's dictionary is now the 170th radical, and occurs only in compound characters. Under these two radicals our author gives 138 words, which comprise high and lofty, steep and precipitous mountains, hills, cliffs, paths, peaks, mountain ranges and borders. We meet with the verbs: to

pursue, to hinder, to fall down, to lower; and with metonymic adjectives: severe, stern, noble, exalted and honorable.

4. Stone 石 shih, is a hieroglyphic derivation of the 27th radical 厂, whilst the character itself now forms the 112th radical. Under these two about 90 characters are given and explained which relate to rock, grindstone, stone instruments' alum and pebble; to quarry, to dress and to polish stone; stony, sterile; hard, firm, true and decided, etc.

5. Field 田 tien; is a hieroglyph: land divided into fields. 45 characters.

6. Water 水 shwui, is also a hieroglyph, the old form being several streams running down. Some hieroglyphs are derived from it; for instance, 川 chuen, mountain streams; 州 chau, an island; 永 yung, ever flowing water; *met.* perpetual, eternal. As with all characters, most of the 400 words, arranged under this radical, are phonetics. But of this number we select the following leading significations; leaving it to the student, or to the imagination of the reader, to supply the synonymes. Ocean, sea, lake; harbour, bay; river, canal, ditch, drain; wave, ripple; ebb, flood; oil, lard, soup, gravy; varnish, sand, tears, to weep;—to thirst, to drink, to wash, to bathe, to swim, to bleach, to cleanse, to perspire, to fish;—shallow, superficial, pure, virtuous, deep, profound, dashing, daring, &c.

7. Precious stones 玉 yuh, are found in the soil; hence the ideographic character. The 80 compound characters that follow this radical include some thirty kinds of gems, corals and pearls, and their colour lustre, and tinkling sounds; they denote ring, sceptre, bracelet and other ornaments; a rule, a seal, a lute, principle, precious and excellent, to cut and to polish gems.

8. The ore of iron, lead, and other metals, dismissed with 5 characters.

9. Salt 盐 lu; the shape of this hieroglyph shows that the Chinese have been keen observers of the crystalline form of this ar-

ticle. The 7 characters under this radical relate to salt and potash, saline and saltish.

Book IV.—Man.

In the arrangement of this work our author has given to man a central place. Previous to man he treats of heaven and earth, and afterwards he writes of animate and inanimate creation. Likewise the position of man in the universe is a central one. Take man out of it,—and the very name of universe will be lost. Therefore Mencius has said “The ten thousand things are all complete in us,” 萬物皆備於我； or as the Shoo-king has it “Man is the soul of the ten thousand things,” 惟人萬物之靈。 All things have their common origin in heaven, and man has received his position in the centre of them. One might also say, “man is generalissimo of heaven and earth and all things” 人者天地萬物之帥也。

Thus it is that the character man 人 occurs so often. And as the affairs of man are performed in a large proportion either by help of the mouth 口 or the hand 手, these two characters will be found in many compounds which relate to human actions.

The general divisions of this book are: body, child, girl, great, head, eye, nose, ear, mouth, teeth, neck, hair, back, spine, flesh, bone, heart, hand, right and left, father, friend, foot, go, strength, spirit.

1 Man 人 yin. A hieroglyph. It is now the 9th and 10th radicals, which in compound characters take their place at the side or below, respectively. It is a decided mistake in Kaungh's and other dictionaries to count them as two distinct characters.

Several hieroglyphic characters have been formed from man; for instance 兒 an infant (a man and a skull at the top which has not yet grown together); 貌 the face; 身 the body; 久 a long time.

Ideographic characters are 仁 humanity; 從 to follow; 充 to fill; 族 a crowd; 孕 pregnant; 見 to see; 五 five, 位 to sit, a seat; &c.

Antithetic characters of man are 比 to compare; 化 to change; &c.

Phonetic characters of man are very numerous e.g., 伯 a senior; 俱 all; 便 to send, a messenger; 俾 to give; 儒 literary men, Confucianism.

Among the 341 characters in this chapter we meet with those relating to the body and its functions, as drinking, breathing, smelling; to sit, to stand, to dance, to see, to serve, to assemble; to die: old, young; strong, feeble; a brother, a pair, a companion, &c.

2. Child 子 tsz is a hieroglyph, the old form showing the head and the limbs of a baby. It is now mostly used for son, a boy, a sage.

子 solitary, and 了 determined, are hieroglyphs formed from tsz; the first being a man without one arm, the other with no arm.

As ideographs of 子 we notice 孫 a grandson, and 字 a character, a letter.

Among the phonetics are child, heir, orphan; to produce, to learn, &c.—26 characters.

3. Girl 女 nui; a hieroglyph, the slender graceful figure of a female. A hieroglyphic of this is 母 mother, (a female with two dots, denoting the breast).

Ideographies are 好 good, 娶 to take a wife 姓 a surname, 嬰 a new born girl.

Among the phonetics are the different relations of family, as mother, concubine, mother-in-law, sister-in-law, a widow; good, friendly, ugly, handsome, jealous, &c.—116 characters.

4. Great 大 ta, is a hieroglyph of a man whose arms and legs are stretched out. To stand 立 lih, is a hieroglyph of a man standing on the ground.—49 characters.

5. The head 首 shou. A hieroglyph, a face and hair above it. A chieftain. It is the 185th radical, relating to countenance, skull, brains, forehead, jaws, cheeks, chin, beard, &c.—71 characters.

6. The eye 目 muh, a hieroglyph; the

109th radical. Its 102 compounds relate to the eyebrows, the cornea and the pupil of the eye; to different complaints of the eye; and to its functions, such as to see, gaze, spy, squint, examine, weep, &c.

7. The nose 鼻 pi. This hieroglyph originally was a representation of the nose, which character afterwards changed its meaning to self 自 tsz, the 132nd radical. This radical is now used with the phonetic 鼻 pi to write the character nose.—14 compounds.

8. The ear 耳 erk. A hieroglyph which is now the 128th radical, relating to sound, voice, whisper, office; to hear, learn; deaf. One character deserves special notice; viz. 聖 shing, which in 聖人 denotes a holy man, a sage. Its explanation is that to hear with the ear is to understand with the mind; and, therefore, the understanding ones, the sages, are those who cultivate in the highest degree their intellectual powers.—25 characters.

9. The mouth 口 k'ou. This hieroglyph is now the 30th radical.

Among its hieroglyphic derivations we notice the radicals 齒 tooth, and 舌 tongue.

Among its ideographs we find 吳 to boast, 吹 to whistle, 命 a command and 名 name.

Its phonetic compounds are very numerous, and comprise 言 words, 音 sound, and 白 to speak, which three characters have been taken as radicals. We meet with the chirping of insects, the singing of birds, and the roaring of beasts; whilst the functions of the mouth are set forth in to bite, lick, lisp, chat, talk, stammer, teach, cough, eat, drink, sing, and laugh, &c.—435 characters.

10. The teeth 牙 ya, are the molar teeth. This hieroglyph is now the 93rd radical; its compounds are but four.

11. The neck 亢 k'ang; is a hieroglyph.

12. The hair 彡 san, is a hieroglyph of long hair or feathers; its ideographic character is 髟 pin, which is now counted as

the 190th radical. The character in common use is a phonetic of the above on 髮 fah, hair on the head. Besides this we find, in 42 compounds, the characters for whiskers and plaids, to shave, bald, &c.

13. The back 脊 tsih, is a hieroglyph, bone and flesh.

14. The spine 呂 lui, is a hieroglyph, the bones and the connecting sinews of the back.—9 characters.

15. The flesh 肉 juh, it is a hieroglyph and the 130th radical, relating to skin, thigh, breast, foot, calf, muscle, sinew, bowels, stomach, womb, fat, grease, &c. — 148 characters.

16. Bone 骨 kuh, is a hieroglyph derived from the former character, but now it is the 188th radical. In 27 compounds it relates to skeleton, tibia, ribs, kneecap, and marrow, &c. 歹 tai, is a significative of kuh; it is the 78th radical, and in 20 compounds relates to calamities, death and corpses.

17. Heart 心 sin. A hieroglyph; the 61st radical. It is explained as being the seat of the soul, and the ruler of the body. Its meaning is comprehensive. In 205 compounds we meet with 性 nature, disposition, 情 passions, 意 intention, 志 will, 德 virtue;—thoughts, wish, affection, grace, favour, pity; to ponder, consider, mourn, commiserate, respect, desire, forgive, trust, faithful, true, intelligent, constant, happy, sad, magnanimous, &c. But besides these good qualities we meet with many bad ones, as malicious, perverse, angry, rebellious, violent, stupid, wicked; to hate, detest, fear, envy, tempt; anger, disgrace, error, &c.

18. Hand 手 shou. A hieroglyph; the 64th radical. 拱 kung is a significative: to join the hands before the breast as when making a bow. 拜 pai is an ideograph; to bow low; to adore.

Its phonetics are numerous; for instance 掌 chang, a fist; 指 chi, a finger; 拇 nu, the big toe. Of verbs are: to grasp, carry, gather, pluck, take, mix, draw, full,

beat, embrace, lead, beckon, fan, steal, touch, play, shake, dig, &c.—264 characters.

鬥 tau, to fight, is another ideographic character; the explanation being that two men 士 fight together.—10 compounds

19. Right 右, and left 左 are two hieroglyphs of hand. Their 24 compounds are to wrangle, to lead; a company, soldiers; clans &c. A hieroglyph derived from 右 is 聿 a pencil, now the 129th radical. A significative of this is 史, a historian, and 吏 an officer, 事 an affair. As phonetics of the pencil character we may mention 書 book, and 畫 picture.—36 characters.

20. Father 父 fu, is a hieroglyph; a right hand with a staff being the old form.

21. Friend 友 yu, is another hieroglyph of right; two right hands joined. Some phonetic characters relate to weapons; strike, govern, &c.—106 compounds.

22. Foot 足 tsuh. This hieroglyph is now the 157th radical. A significative of it is 止, the 77th radical; to stop. An ideographic of the latter is 辵, the 162nd radical, to go. The phonetics of this are 道 tao, a road, reason; to go, follow, meet,

advance, pursue, flee; hasty, near, slow &c. The 156th radical, 走 to run, belongs to this class, to be followed by the phonetics of foot, which relate to heel, hoof, fan; trace, footpath; barefooted, lame, to tread, jump, leap, kick, mount, kneel, slip, &c. In all 231 characters.

23. To go 行 hang, is a hieroglyph, the old form representing the right and left legs. This character has been divided, and the one half 彳 serves in compounds only as the 60th radical. Its meaning is a short step. To this class belongs also the 54th radical 夊 a long journey, and its phonetics 廷 a court, and 延 to go far.—35 characters.

24. Strength 力 li, a hieroglyph, the original character being a sinew in man. Among its 39 compounds we find 男 nan the male of human species; to labour, to assist; strong, diligent, and fatigued.

25. Spirit 鬼 kwei, is the 194th radical, and relates to demons. It is the spirit of a dead person; the spiritual part of man which becomes a spirit after death. This spiritual part of man is defined by the Chinese as 魂 the spiritual, and 魄 the animal soul.—10 characters.

J. NACKEN.

ON THE ORIGIN AND HISTORY OF THE HAKKAS.

What is the origin and history of the Chinese people called "Hakkas?" This question has been started lately in various papers published in South China, but has hitherto remained, as far as I know, without any answer. Dr. Eitel also, in his "Ethnographical Sketches of the Hakka Chinese" leaves us quite in the dark on this point. I venture therefore to communicate to the readers of the *China Review* what has, during a seven years' stay in the very centre of the Hakka people, come to my knowledge with reference to this subject.

When, nine years ago, I came first to live among them, the question about their original home very naturally occurred to me, and in answer to my inquiries I was mostly told that they came from the Ning-hwa district 寧化 and the village of Shih-pih 石壁 in the Fokien province. Upon once expressing my surprise that so many people of different surnames should come from one single village, whilst as a general rule, but few different surnames are usually represented in one and the same place, I heard for the first time the legend concerning the origin of the Hakka Chinese.

Once upon a time, so the legend runs, there was a rebel chief called Wang-tsau 黃巢 devastating the province of Fokien with fire and sword. Everybody fled before him. On his approaching the village of Shih-pih, its inhabitants also fled with kith and kin, carrying their chattels to the mountains for safety. Among the fugitives there was a woman with two boys; the bigger one she carried on her back, whilst she led the younger one by the hand. In the confusion, however, she took the wrong road, and ran into the very hands of the rebel chief. Wang-tsau ordered her to be seized and asked her why she carried the bigger one of the two boys on her back whilst she made the younger one tramp at her side. "Indeed, replied the woman, the bigger one is an uncle (*i.e.* a younger brother of her husband, whom she called "uncle" according to Chinese custom) but the younger one is my own child. Suppose I lose my own child I may give birth to another, but not so with an uncle. Therefore I must take greater care of the latter." "Go quietly back" said Wang-tsau, and put a branch of the koh-tien 葛藤 (*Dolichos tuberosus*) over your house-door, for I shall order my soldiers to spare your house." The woman did as she was bid, and when those of her neighbours who had lingered behind noticed it, and learned its meaning, they followed her example, and by and by a koh-tien branch was exhibited over every house-door in the whole village. Shortly afterwards a detachment of the rebels arrived, but having strict orders to spare every house marked by a koh-tien branch, they dared not touch a single house, all being designated in this way. The intelligence of this village affording a sure shelter from the sword of the rebels, spread soon among the fugitives of the surrounding country, whereupon crowds of homeless refugees poured from all quarters into the village of Shih-pih, where they lived for a time and were called "Hak-kah" 客家 *i.e.* immigrants, which

name their descendants have preserved till this day. After peace had been restored they left the village where they had found temporary shelter and, moving towards the less densely populated South, founded a new home in the mountains of the North-east of the Canton Province, the modern department of Kia-ying-chow 嘉應州.

Thus runs the legend. As is the case with all legendary traditions, it is also difficult, with this one, to determine how much truth there is mixed up with fiction. At all events the genealogical tables and family records of the Hakka Chinese, which are generally kept up with great care, prove that their ancestors immigrated some eight hundred years ago chiefly from the Fokien-province, though some also came from the Kiangsi-province; and those family records which designate the Fokien province as their former home, point almost unaimously to the Ning-hwa 寧化 district, and the village of Shih-pih 石壁 as the place they came from. It is an historical fact too that there existed, at the end of the T'ang Dynasty, a rebel chief called Wang-tsau, though I have my doubts as to his having personally come so far South as the Fokien province. I found his rebellion described in the 殘唐五代志, but this work places the scene of the rebellion in the region of the Hoang-ho. Still it is possible that the said rebellion may have extended as far as the south of the Fokien province, or it may be that Wang-tsau's name, owing to its greater renown, was popularly given to one of his subordinate officers or to some other rebel chief.

However that may be, the fact remains that the Hakkas have moved for centuries onwards, slowly but steadily, from the Fokien and Kiangsi provinces towards the south. The south-west corner of the Fokien province is up to the present day, exclusively inhabited by them. The same is the case with the five districts of the department of Kia-ying-chow 嘉應州 and with the adjoining districts of Ta-poo

大埔 Yung-gan 永安 and Lung-chuen 龍川, whilst the Hakka population has already gained a large majority in the districts of Fung shun 豐順, Kee-yang 揭陽, Kwei-shan 歸善 and Pok-lo 博羅 and is to be met with in nearly every district of the Canton province and in a great number of those of its sister province Kwang-si. In the district of Sin-gan 新安, opposite Hongkong, the Hakkas form yet a numerical minority, but nevertheless they are already more than a match for the original settlers or Puntis. On once asking how it was that in those chronic village feuds between Hakkas and Puntis the former generally come off victorious, I received the following brief but characteristic reply:—"The Puntis always wear shoes and stockings." The meaning of my informant was, that owing to the circumstances under which the Hakkas immigrated into the Canton Province, they are far more accustomed to bodily exertion than the Puntis, who have been enjoying ages of prosperity and safety. On the outbreak of any local feud every Hakka youth takes the field in person, as it would be a great disgrace to stop at home; the Puntis, on the other hand, generally wanting in bodily strength and courage, hire mercenary troops to do the fighting for them. Owing to the same reason the Hakka women have, since they have been "Hakka" *i.e.* immigrants, thrown off the absurd custom of bandaging their feet. They leave them their natural size in order to be able to work in the fields and to carry heavy loads. In Hongkong one may very often see scores of robust Hakka women carrying their loads of earth or sand with ease and grace. Puntis women are usually not able to do that.

In conclusion I beg to offer a remark as to the Hakkas being called a particular "tribe." The above I trust will have shown the inaccuracy of this designation. They are indeed immigrants, having moved

from the North to the South, but they are nevertheless as true sons of Han as any of the inhabitants of the eighteen provinces. Suppose, for instance, something happened to cause the North of England to be overpopulated, whilst the South should be but scantily inhabited. If then an influx of people moved from the North to the South, and the new immigrants differed slightly in dialect and habits from the original inhabitants, would any one designate the former a separate "tribe?" I think not.

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The above was written when No. 3 of Vol. II, of this Periodical reached me. Dr. Eitel gives in it "An outline history of the Hakkas" in which the learned writer endeavours to trace their origin as far back as the 3rd century B.C., and, keeping to the old notion that they are a race different from the Chinese, he points to the provinces of Shantung, Shensi and Nganhwuy as their original home. Now it is an historical fact that during the Ch'nn Ts'ew period there were yet remnants of the first settlers, especially of the Tung 戎 and E 夷 scattered among the states which then constituted the Middle Kingdom 中原. If Dr. E's assertion that the Hakkas are a different race from the Chinese and are come from these countries, were right, we should then have to look upon them as the descendents of such barbarous tribes as the Yung 戎 and the E 夷, and they would come in the same category as the Meau-tsz 苗子 in the south of China, the Lee 黎 in Hainan, and others. There would, however, remain the difference that while these owe their existence to the present time, only to their living secluded on inaccessible mountains, the Hakkas have ever been living among the Chinese proper, have had continual intercourse, and have freely mingled with them. If nevertheless they have remained until now a separate race with peculiar customs, with their own religion, and with a different language, as Dr. E. wished to put it in his

"Ethnographical sketches of the Hakkas" published in the "*Notes and Queries on China and Japan*," then they are a wonder on this earth similar to the old nation of Israel.

But there are weighty reasons against such a belief being accepted. If we yet find remnants of the said wild tribes among the states of the Ch'un Ts'ew period, the very narrative of that time, as given in the Tso chuen 左傳 tells us how all these remnants were gradually absorbed by the Chinese settlers and their territories annexed by the feudal states which formed the kingdom of Chow, (vide Dr. Legge's Ch'un Ts'ew, Prolegomena p. 122 et. seq.) so that it will, *de prime abord*, seem very improbable that they should still be existent at the close of the Chow dynasty (B.C. 255.) Besides, these wild tribes spoke languages quite different from that spoken by the Chinese settlers, while the Hakka dialect is only one of the innumerable dialects which are spoken in the eighteen provinces. Moreover the difference in their features, in their customs, in their worship, are so slight, and can be accounted for so easily by other causes, that they do not warrant the acceptance of their being a race different from the Chinese.

Most of what Dr. E. wishes to give as an outline history of the *Hakkas*, is, in my opinion, nothing else than an outline history of the *Chinese* in general. He says that the original home of the Hakkas was the Provinces of Shangtung, Shansi and Ngan-hwuy; but the territory occupied now-a-days by the first two, a part of the third, and by the province of Honan, constituted in fact the China proper of the Chow Dynasty, and the persecution to which the Hakkas are said to have been subjected during the Ts'in dynasty, fell on all real Chinese, when the king of Ts'in subjugated the kingdom of Chow and established his tyrannic sway over it. If Dr. E. will look into the family records of the Punti population of the Canton pro-

vince he will no doubt find in them many statements similar to those in the Hakka records.

I also have looked into a number of genealogical tables such as those on which Dr. E. relies so much in his statements, and have always had the impression that they are reliable only from the time of the Chang or Sung dynasty downward. For the older times, the data bear too much the stamp of invention, to deserve any degree of credibility. There is, for instance, a distinct endeavour at putting amongst the ancestors as many renowned personages of antiquity as possible; if I remember rightly, even families who had for their first ancestor the fabulous personage Shing-nung 神農 will be found in these records, while others adorn them with such names as Chu-kung 周公, Tsang-tsz 曾子, etc.

Dr. Eitel describes the Hakkas as being imbued with the restless spirit of vagabonds and rovers. This may be true as regards those Hakkas which Dr. E. has met with, but does not at all justify him in passing on the whole of them such a sweeping judgment. If he had ever had an opportunity to observe the industrious, thrifty labourer of 長樂, the wealthy trader of 興寧, the assiduous student of 嘉應州, he would have corrected many of his notions about them. What would he say if a traveller in the West of the United States, having seen there a great many German immigrants living as "vagabonds and rovers," were to write an article about the Germans and describe them as imbued with the same restless spirit?

All that Dr. E. has said in his article does not in the least shake my opinion that the Hakkas are Chinese *de pure sang*, and have been Hakkas, i.e. immigrants, only since the end of the Chang Dynasty, when, for a period of 53 years, there were not less than 13 emperors of 5 different dynasties who consecutively had an ephemeral sway over China. During those times of trouble

a great number of Chinese emigrated into the South which, being more remote from the scene of the struggles, enjoyed a comparative state of peace; and the descendants of these emigrants are the *Hakkas* of to-day.

At the end of his article Dr. E. citing Mr. Mayers says; "wherever their clans have been intermingled with a Punti population they have been ousted and overwhel-

med" while I have asserted quite the contrary. What Dr. E. says is true only in the one case to which he refers, and even there the *Puntis* only came victorious out of the struggle because the authorities of Canton threw their sword into the scale in favor of the *Puntis*. So long as they were left alone the *Hakkas* held their own though they were greatly outnumbered.

CH. PITON.

THE MASTER OF HEAVEN.*

As the readers of the *China Review* have been introduced to the Master of Heaven in Dr. Chalmers's Essay on Taoism, they may not deem it uninteresting to learn something more about this "divine" Sorcerer, and his descendants. He is no mythical being or joss, as his assumptive title might lead one to suppose, but as much a living reality as the Emperor of China himself, to whom he is exorcist "by appointment."

According to the Annals of Kiangsi, the original Chang Tao-ling, or the first Master of Heaven, was born on the 15th day of the first moon of the year of the reign of Chien-wu. His birth was mysterious. His virgin mother dreamed that a spirit from the Polar Star descended during her sleep and gave her a fragrant herb, called *Hêng-wei*.† On awaking, she found her clothes and chamber smelling of some strange odour, and to her surprise, she discovered that she was with child, whose birth took place on the aforesaid date, at the *Tien-mu*‡ mountain in the state of *Wu*.

The childhood of the progenitor of this line of exorcists must be passed over unnoticed, as it is too full of the marvellous.

At the age of twenty, he had attained the extraordinary height of nine feet two inches; and the formation of his head would have been a study to modern phrenologists. His eyebrows were heavy, and his forehead broad; his scalp was of a crimson color, while his eyes were triangular in shape, with green pupils. The frontal bone of his skull was long and elevated, the occipital bone protruding very much. His beard and moustache were short and bristly. As to his arms they reached below his knees. Seated, he resembled a dragon, and when moving, a tiger,—two figurative expressions for dignity and power. In fact, remarks the chronicler, his appearance sent a thrill of fear through one on beholding him. The scholarship of this apparition, as he may be called, was as unequalled as his physiognomy was uncommon. He had read an unheard-of number of books, and the fame of his name had brought him hundreds of adherents. It should also be stated that he was a prognosticator of events.

Serious trouble appear to have befallen the empire during the second year of Yueng-ping's reign (A.D. 60); and as the Emperor was utterly at a loss as to the source or origin of the misfortunes then besetting the country, he called upon his ministers and scholars to write their judgment as to

* 天師 Tien-shih. † 天目山.
‡ 衡薇草.

the cause of the national calamity. Chang Tao-ling replied among others, and his answer showed such wonderful powers of discrimination that the Emperor deemed it advisable to avail himself of his exceptional abilities. He accordingly appointed him to be governor of Kiang-chow. After serving in the government service for some time, he resigned, and sequestered himself like a hermit in the *Pei-mang** mountains, devoting his time to the discovering of the elixir of life, and in studying the art of witchcraft.

The highest distinctions were offered to Chang by the Emperors Chang (76-89) and Ho (89-106), the former offering him the chief professorship, and the latter the tutorship and guardianship of the heir apparent, with the honorary title of duke of Chi; but neither of these positions would he accept.

Taking his staff, he wandered through 'Huai into the Po-yang district and on to the Dragon and Tiger mountain,† where he compounded the mystic pill. He also found sundry ancient records which empowered him to regulate the destinies of the five sacred mountains‡ of China, and the calls, whereby he could summon all the devils and bogies at his command. Having learned that a certain part of Szechuen was sorely troubled with evil spirits, he set out on a journey thither, taking up his abode first at mount *Yang-ping*, and then at mount *Ho-ning*. It appears to have been at the latter place, that the Supreme Being descended to earth, from whom Chang Tao-ling received in person his Divine Commission as Master of Heaven, a sort of phylactery, the three jade tablets, a double sword for the extermination of all demons, and his Magic Seal of office, called the *Yang-ping Chih-tu Kung-yin*, which pos-

sessed the miraculous power of leaving its impression on a hundred sheets of paper, although but one had been touched.

But the most marvellous power attributed to the Master of Heaven was that of being omnipresent. For the more effectual subjection of evil spirits he established twenty-four sees, subsequently adding four more, making twenty-eight in all, to correspond to the same number of constellations at either of which places he could always be found. The miracles ascribed to this king of exorcists would fill a volume, but it is not intended to cite any in particular. Dr. Chalmers has told us how the *T'ien shih* slew a million devils with a stroke of his pencil, and then brought them to life again, so all that we could say would be obscured by this feat.

In the year 147, he removed to the *Chü-ting* mountains,* where he transferred his divine Commission as Master of heaven, the secret of his power of exorcism, his sword and seal, to his son Hêng, charging him to hand these things down to his successors and to their posterity. His translation to heaven took place from the *Yun tai* peak in Nanhung in Shansi, he having dwelt on earth for 123 years. Such is a brief account of the earthly career of the Master of Heaven.

But rather than weary the reader with the charlatanisms practised by Chang's descendants for about three-score generations, it will be better to pass on from the Han to the present dynasty, merely noting *en passant*, that at the close of the Ming dynasty the then Master of Heaven was holding the distinguished, and we cannot say, inappropriate, position of guardian to the heir-apparent or child of the Son of Heaven. The dignity of this distinction will be more readily understood, when it is said that at the present time but few officials under the rank of Viceroy hold this honorary title.

* 北邙山, † 龍虎山.
‡ 泰山 in Shan-tung; 華山 in Shen-si;
衡山 in Hu-nan; 恒山 in Shan-si; 嵩山 in Ho-nan.

* 渠亭山.

These hereditary exorcists lost nothing of their power during the early part of the Tsing dynasty. Both the emperor Shan chih and Kanghi,—who, according to the sanguine missionaries of the day, were willing to embrace Christianity, regarded the “*Maitre Céleste*” with the same superstitious reverence, as their less enlightened ancestors had done before them. The visits to Court or to the “Son of Heaven” as the emperors title themselves, were continued throughout their reigns, and the same pomp and honour was accorded to the masters as had been to their predecessor in office centuries ago.

The title of the True Man conferred by some former monarch was confirmed by Shun chih, who furthermore gave the 52nd descendant a silver seal bearing this inscription. “The Palace of the Great True Man.”* To add to their honors the postal stations were ordered to treat this dignitary with the greatest ostentation on his return home, by affording him such facilities as only high state officials can command. But he never reached his destination. He died or was transfigured, as he had predicted in some enigmatical parable, at the Kiung-hwa† monastery at Yangchow, where others of the same line “elected” to leave this world.

Nothing adds so much to the fame of a temple or college as an imperial autographic dedication, and in this manner the emperor Kanghi consecrated the abode of the Master of Heaven. The locality was named *Pi chéng* or Jasper City‡ and for the monastery he wrote a motto designating it the Palace of Supreme Purity§ by which names they are known at present. Prayers offered at these shrines were supposed to meet with immediate response.

As an illustration of the function of the Master of Heaven, the following extract from the annals will serve as an

example :— During the year 1707, the *T'ien Shih* received the commands of his majesty to offer sacrifices at the five great Mountains* of China, and, while on his mission thither, to charm away the ghost of the white Sheep at *Hwang-chow*, and to rid the *T'ung t'ing shan* in the *Tai 'hu* (lake) of the Crimson Monkey which haunted that romantic spot, now familiar to every Shanghai sportman or excursionist. Another goblin, called the Iron Lock, the dread and terror of the boat people, as it contained the key to the winds, was also commanded to be got rid of by the subtle art of the magician.

And now to pass on to the last decade.

The magical powers so successfully wielded by the Masters against supernatural beings, proved utterly unavailing against the unmistakable long-haired demons of the “Heavenly King,” commonly known as the Tai-ping rebels. His incantations were now unheeded; they feared not the mystic scroll, nor the sword that had destroyed invisible demons by legions; nay, not even the thunder† which goes forth from his arm at his command, this even failed to terrify these incarnate demons. They utterly routed the troops of the Son of Heaven, and as they approached the palace of the True Man, he fled and ignominiously concealed himself in the mountains. Here indeed was a celestial comedy acted by pseudo-divine actors. Such a travesty has surely no parallel in modern history!

The visits of the rebels did much to weaken the influence of this king of exorcists, but they were by no means the sole causes, as, long before their incursion his authority began to wane. One can only express the profoundest astonishment that his power should have lasted to the present day.

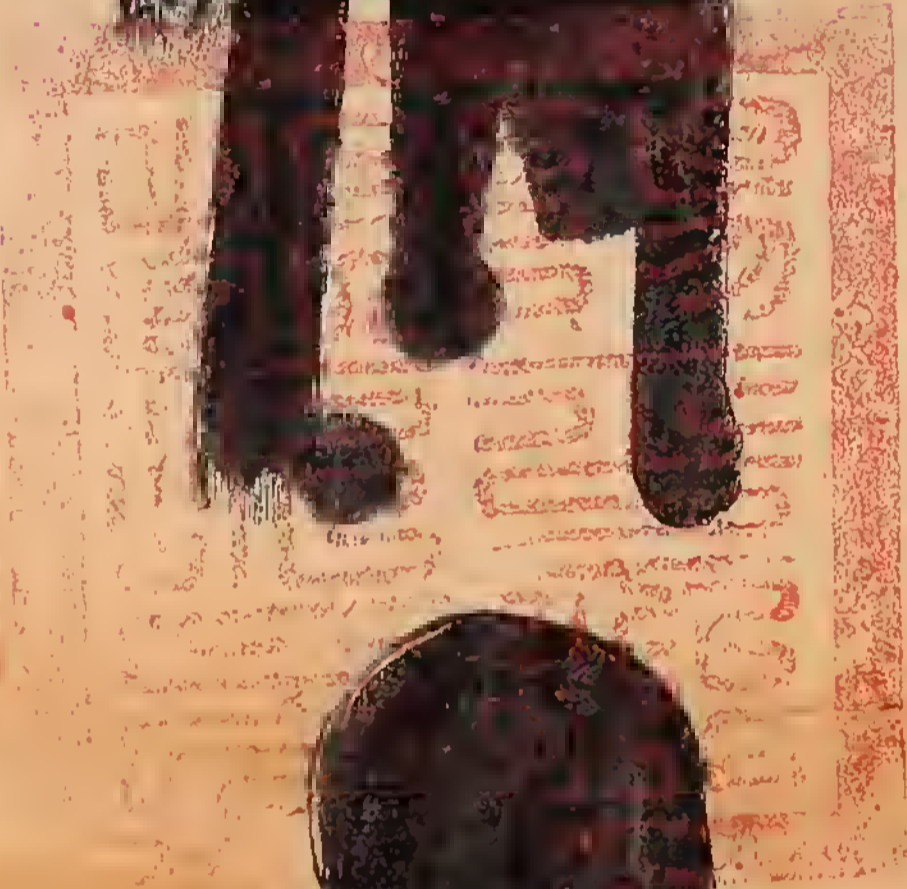
The homage formerly paid to the Master of Heaven, says Père Danicourt, writing

* 大真人府. † 碧城.
† 瓊花觀. § 上清宮.

* See *ante*.

† It is positively asserted that the *T'ien shih* can cause thunder to proceed from his arm.

天師



in the *Annales de la Foi*,* surpassed that of any European prince or pontiff. People verily strove to touch the hem of his garment, and even gathered the mud and dust from under his feet as a preserver against evils. During the last century they lost the privilege of going to court, and this doubtless lessened their influence. They moreover became dissolute and depraved and fell deeply into debt. The one living in 1856, according to father Damicourt, was even more degraded, "a polygamist, a gambler, an opium smoker, in fact a man ruined with vices, and held in profound contempt by those who lived near him." From those more distant he still receives money and presents; but the palace of the True Man is no longer as celebrated as it used to be, and is fast falling to ruin for want of repairs.

As yet the reader has been left in ignorance as to the exact locality of this once far-famed temple. It is situated in the Dragon and Tiger mountain (*lung-hu-shan*) which is about 27 miles to the south of the district town of Kwei-ki, in the department of Kwang-hsin, in Kiangsi. Two high peaks facing one another have given rise to the name of dragon and tiger, and between these two will be found the palace of Supreme Purity. At the base of the hill are a number of monasteries occupied by priests, who live like monks and in celibacy. Facing the palace are the *Pi-pa* and other peaks; on the right is the Spirits' Precipice with a stream of water winding round it, the Lily Poek, as it lies across it, forming a dam to the stream. It is a veritable place for spirits, says the narrator. The grate, when the first master refined the pill of immortality, is still shown, as well as the ruins of the terrace from whence he ascended to the skies.† The temple has been endowed by different Emperors with thousands of *mows* of land, and the credulity of

the people has done the rest to enrich the priests. But like their master they are corrupt and vicious, and their monasteries have fallen into a pitiable state of decay.

Some sixty odd priests are employed in dispensing charms of seals and scrolls to the thousands who flock to the residence of the *maître céleste*, to seek aid against evil spirits. For this alone they receive a considerable sum. The rich invite the master in person when their dwellings are troubled with ghosts, and occasionally the officials summon him to expel imaginary evils from their yaméns or the circuits of their jurisdictions.

The Master of Heaven is married and all the Chang family enjoy that blessed state. Their costume is that of the people, but the master dresses as a mandarin of the fourth rank.

Before taking leave of this charlatan, it will not be amiss to present the reader with a fac-simile of one of the scrolls, which are sold by the True Man and his disciples. It was obtained from the 61st descendant of the original Chang Tao-ling.

The huge black scrawl (which is never twice alike) is not intended for our understanding; ghosts and goblins only can decipher it, and on them it acts as a potent charm, for they betake themselves off on beholding it:—at least, so the credulous natives freely believe.

The seal, which is impressed with red ink in the original, and measures $4\frac{3}{4}$ inches square, is supposed to be the very same one that the Supreme Being handed to the first master, some eighteen hundred odd years ago. It bears six ancient characters, which in the modern style are represented by—陽平治都功印.

The two large characters on the left signify "Master of Heaven." Three thousand odd cash were asked for this useless piece of paper, and as thousands of such charms are sold annually, one may form a pretty accurate idea of the income of this impostor.

H. KOPSCH.

* Vol. 2, XXX.

† It will be noted that the Annals give two different places as the site of his apotheosis.

THE ADMINISTRATION OF CHINESE LAW.

Chinese Law, and its administration, like the language, literature, social customs, and whole civilization of the Middle Kingdom is an exceedingly interesting subject for investigation. We find everything so different and strange that there is a great temptation to look upon the ancient empire as almost belonging to another world. It is quite possible to exaggerate points of dissimilarity until the imagination forms ideas as foreign to China as China is different from the rest of the world. The fact is, and it should be recognised, that this great people in the extreme East have not been beyond the pale of Divine Providence. While the East and the West have been so far separated and mutually ignorant of each other, the Supreme Ruler has all the centuries past been working out his own wise purpose, and solving problems which have respect to the future of the world. The experience of every nation is alike the inheritance of all peoples who are to come after us. Not one can say to another "I have no need of thee." This philosophy of history is revealed by the pen of inspiration. We can study the subject in the sacred annals of the Chosen People and their relations with Egypt, Babylon, Greece and Rome; and these names are typical. It may not yet appear just what lessons are to be learned from China—but who that has given attention to the subject can doubt that, when the history of the world is written, very many pages will be given to this, the most ancient and populous of all countries?

It may be premised that the very statement of the subject in hand takes for granted—in opposition to the popular impression of the masses in western lands—a most significant fact, and that is the existence of law in China. It implies a certain claim to civilization and remove from a barbarous and savage state. Where there is law—especially in a written code—and its forms are observed to any extent, in so far as there is a shield thrown over society against anarchy and violence for the protection of life and property on the one hand, and on the other hand is a barrier set up against tyranny and oppression.

A consideration of the subject might be confined to the present time and to the practical application of the laws in the courts, but it will be best understood by a brief survey of the law itself and the general relation of the government or official class to the people. Without such preliminary investigation it would be utterly impossible to attain any just or proper views upon the subject. We shall find abundant materials for information as to many points, and while, as to others, it may be difficult to obtain the facts which are necessary for the formation of correct opinions, still greater difficulty will be experienced in understanding the facts gathered or explaining their true significance.

It will be manifestly wise in taking up a subject like this to enlarge the horizon—by taking into view distant regions and remote times. It will aid us in the forma-

tion of intelligent views if we transport ourselves back in imagination a few centuries to the scenes in which our ancestors moved. If instead of making the present state of the most favoured parts of Christendom our standard of judgment, we bring to mind the superstitious practices of our forefathers, we shall be compelled to moderate our feelings of indignation and surprise at many facts brought to our notice, and we shall be forced to confess a common humanity. How comparatively modern are the unjust laws found in the statute books of the countries of Europe, and what horrible persecutions were sanctioned under the name of religion to within a period almost to be remembered by men still living! We shall by no means be compelled always to disapprove or find fault, but may find much to demand our admiration and praise.

Let us inquire briefly, What is Chinese Law? By whom is it administered? And what is the character of its administration? As to the question, What is Chinese Law? we can only glance at its *History, Present Form, and its Fundamental Principles*. There can be no doubt as to the great antiquity of the Chinese nation and civilization, but as regards the law as it exists it is comparatively modern. For instance a careful and scientific investigation would establish the fact beyond contradiction that the Chinese law does not compare for a moment either in completeness or antiquity with that of the Jewish law-giver. While it may be said that the classics, especially the Shu king 書經, are the source from which Chinese law is derived, it is said to have received a definite and formal existence about two hundred years before the Christian Era, when it was arranged in nine sections or divisions by Sui Ho 蕭何 one of the chief officers of the Han 漢 Dynasty. It is recorded of him that he was himself punished in accordance with the rules he had established, and thus illustrated in his own person his own

work. It is said that even then there was no science of punishment. By this is doubtless meant that the several grades of punishment corresponding to the different grades of crime were not determined, as one of the first Emperors of the present dynasty declared that in his own country there were but two punishments: for light offences, whipping—for more serious crimes, death. During the Wei 魏 (A. D. 227) and the Tsin 晉 (A. D. 265) dynasties, while there was the science, there were not fixed written laws of punishment. These fixed written laws date from the beginning of the Tang 唐 dynasty (A. D. 618), which was followed by the Sung 宋 (A. D. 960) and the Yuan 元 (A. D. 1280) dynasty.

The previous Ming 明 (A. D. 1368) dynasty developed and enlarged these laws, adding to and taking away from them. Again from the laws were deduced the fixed usages. The present dynasty has only slightly altered the above by adding or taking away. These statements are sufficient to show that no great antiquity can be claimed for the laws as they are found at present. The copy from which the following notes are taken was published by Imperial authority at Peking during the 6th year of the present reign, or in 1867. It is divided into 40 volumes, but is bound in 24. It is a copy of one issued during the 2nd year of Hien Fung 咸豐 1852.

The work was translated into English near the beginning of the century by Sir George Thomas Stanton (London 1810) and into French by M. Felix Renourad de Saint Croix (Paris 1812.) It has thus been known to western scholars for many years and it has received high praise from those well able to judge. In opposition to a wide spread opinion, it is certain that the present dynasty has not changed the character of Chinese jurisprudence. With a few insignificant exceptions in the matter of dress and shaving the head, with wearing the queue, the Chinese remain very

much as they were under the rule of the Mings. The conquerors have been conquered. The Manchus have adopted the Chinese civilization instead of imposing upon the Chinese their own manners and customs. The copy of the laws referred to commences with an introduction by Shün Chih 順治 1646, during his 2nd year. This is followed by two by Yung Ching 雍正 who ascended the throne in 1723, one by K'ien Lung 乾隆, 1763 and one by Kia K'ing 嘉慶, 1796. These edicts are printed in red ink. They relate chiefly to new editions. Next in order are a number of pages containing memorials to the throne by officers appointed to superintend and report upon these revisions, and by the Board of Punishment, the last being dated in 1852.

Next is an introduction by Sham Chi Ki 沈之奇 with reference to notes and explanations made by himself. It is dated in the 54th year of K'ang-hi, or 1716. Next is an Index of the 40 volumes. Following these are several pages of explanatory matter showing changes in arrangement, notes, &c. Another Index gives the subject of the 436 paragraphs or sections into which the work is now divided.

Vol. 1,—Closes with a table explaining the technical sense of eight characters used in the work.

Vol. 2,—Contains various charts and tables showing the different penalties for the different grades of crime, amount of fine when the sentence may be commuted, different degrees of consanguinity &c.

Vols. 3, and 4,—Contain General Laws classified according to different grades of crime with corresponding penalties for each, according to the circumstances of the case. The divisions which follow correspond to the six Boards into which the government is divided:—1 Civil Office, 2 Population and Revenue, 3 Rites and Ceremonies, 4 War, 5 Punishment, 6 Public Works.

Vols. 5, and 6.—*Civil Office*: contain rules for the appointment, promotion, degradation and government of the various officials of the Empire.

Vols. 7 to 14.—*Population and Revenue*: contain the laws which have reference to land, houses, marriage, granaries, treasuries, taxes, duties, debts and markets.

Vols. 15, and 16.—*Rites and Ceremonies*: contain regulations with reference to sacrifices, public ceremonies &c.—a very important subject in the Chinese code.

Vols. 17 to 21.—*War*: contain laws with reference to the Imperial Guard, the Army, Navy, Custom-houses, Stables, Express. This last is the government Post Office, and it is remarkable with what speed and safety the public dispatches are conveyed; but there is as yet no provision for the public.

Vols. 22 to 35.—*Punishment*: contain laws with reference to pirates, robbers and other capital offences; assault, scolding, rules for bringing actions into court, receiving stolen property, deception, adultery, miscellaneous offences. Arrest of criminals at large; giving sentence.

Vols. 36 and 37.—*Public Works*: buildings of palaces, temples, official residences, embankments.

Vol. 38,—Is supplementary and refers to cases for which there is no special provision, and as to the different ways in which the laws may be applied.

Vol. 39,—Contains regulations with reference to the arrest of criminals.

Vol. 40,—Contains directions for coroner's inquests, &c.

The laws as above described are printed on the lower half of the page; notes and explanations are given in small type interspersed in the text. On the upper half of the page are printed Imperial Edicts which have been ordered as precedents and illustrations. On the margin above again are a few notes and references.

The work is called the Laws and Usages of the Ta Tsing 大清律例.

It is important to notice the meaning of the terms employed. The *fat* 法 is a rule; the *lut* 律 has reference to the same as written. What is called *Lai* 例 has reference to usage and custom, and the application of the original laws and enactments to special cases. These terms are often used in a loose manner.

The fundamental principle of Chinese Law is, like that of the Chinese classics which are the source and foundation of it, the idea of the parental and filial relation. This sentiment of veneration on the part of the inferior for the superior is accounted sacred. It takes the place of religion. It is not confined to China but is found in the old Greek Philosophy. We have the same idea in the English language when we speak of "*filial piety*." The government is constituted on the model of the family. Those in authority are parents, the people are the children. Connected with this general conception is the high idea that the Emperor is the minister or son of Heaven, and this fact is made manifest by the turning of the hearts of the people to him in acknowledgment of the call to this office. It is a beautiful theory, and has truth for its basis. This, the most ancient form of government, is the patriarchal. It is not only the original and historical form of government, but these principles continue to the present day as the very groundwork of society in every land. There are relics of the past, evidences of the earlier ages, which may be discovered by an examination of the strata of the earth's surface. History is within the rocks and hills and valleys and mounds with more truth than in books. The laws and customs and languages of the present, like the crust of the earth, have embedded in them the whole life of the ancient world and the changes during the ages that have succeeded. We can trace corruption as well as progress. Beautiful theories are not always found carried out in their integrity in actual practice. What seems most beneficent,

most gentle and lenient, as a system, may prove most injurious, most oppressive and severe in practice. We shall in the course of our survey find the doctrines of the sages very far from being fully realized in the actual experience of the Chinese people. The name of parent is made the excuse for arbitrary and tyrannical government, where, instead of parental love, there are found in its place greed of gain and lust of power. The people are compelled to act their part of submission and service without being the objects of nurture and tender care, very important things are forgotten or disregarded, and the commonalty are looked upon as "*little worms*" or "*ant people*"—terms of self-abasement required by custom and permitted by the officials in Chinese petitions, and terms which alas! express but too truly the estimation in which the masses are held by those in authority over them! It is very easy to see that under these circumstances, if the government were strong it would be an unmitigated tyranny. It is a happy circumstance that it is weak. Strange as it may seem, weakness constitutes its strength within and without. Weakness is its salvation. In theory the Government is a despotism—but practically it is almost as much democratic as despotic, and while it is not called a constitutional government, the Imperial power is in fact limited by many wholesome checks. These checks may not appear as chartered liberties forced upon the government, acknowledged and recorded with pomp, and with the seals and signatures of the Emperors, and yet they have been engraven upon the hearts of the people and they are facts which are not and cannot be disputed. The great forces of society like those of the material world are nicely adjusted so as to prevent a return to chaos. The people feel the necessity for the strong arm of the government for the protection of life and property, and the government, on the other hand, feels the necessity of the good will

and support of the people, for its own existence and strength.

According to the theory and principle as thus stated it is evident by whom the laws are administered in China. The fountain of authority is the Emperor as the minister of Heaven, and his appointment to office has the sanction of religion. But, as already intimated, this authority is by no means exercised in an arbitrary manner. The theory has been greatly modified, especially by the peculiar system of literary examinations, which were instituted or rather assumed their present character about A. D. 600. This system has for its purpose the selection of the best scholars, the most intelligent and cultivated class of the people, into whose hands to entrust the administration of the laws. Whatever may be said of the imperfection and corruption seen in the practical execution and working of the system, the theory is certainly entitled to high consideration. Great credit is due to the Chinese nation for its invention, preservation through so many centuries, and the high place accorded to it in the actual administration of the government. It is wonderful to see in how many ways and with what jealousy they have established safe-guards against corruption. The systems of competitive examinations of late so much in vogue in western lands may perhaps, in some sense, be regarded as imitations; at any rate they show that the tendency of modern opinion is in that direction and in favour of the system.

The results in China are certainly all that could be expected, for, from a Chinese stand-point the officials who owe their promotion to this system are men of culture and ability. They possess more than any others, the respect and confidence of the people to a satisfactory degree, so that no change in this respect is desired. Indeed nothing is more popular, for it opens up avenues of official distinction, with a few insignificant exceptions, to all the inhabitants of the Empire. There is no aristo-

cracy, no caste, no favoured class, but the passing from one extreme of society to the other is a matter of continual occurrence; and these facts act as a wonderful incentive to literary exertion, and serve to place intellectual culture in high estimation. With such a mode of promotion it is plain that the Emperor is practically a constitutional governor, and that so far from being a pure despot he is subject to laws and customs which he is powerless to disregard. It is no matter of surprise that during the past twenty years of political disturbance a large body of men have found their way to office who have no claim to mental culture in the way of literary composition and knowledge of the classics—men who have made themselves necessary by their ability in the army and in other departments of the government, or who have provided money in times of want. But the whole current of Chinese thought and feeling shews a desire to return to the normal and ideal condition when the test for admission into the ruling class shall be the honors of the examination halls rather than anything else. They cling to the doctrine that the pen is mightier than the sword, that justice and righteousness are to be preferred to everything else; and the grand mistake of the Chinese to-day is the impression that they are alone in this conviction, rather than that the whole of Christendom is immeasurably superior and far beyond them in this very thing. They are in ignorance and there is no greater surprise in store for the people of the Middle Kingdom than this very fact, that the philosophy and morality and religion of the Christian literature is as far above those of their ancient sages as the heavens are higher than the earth, or as the divine is above the human. The day cannot be distant, when, as they come to know the facts of Jesus Christ and his great apostle Paul, as well as of other names in sacred writ they will be forced to acknowledge it; and we may believe that the confession when it

is made will be with pleasure unmingled with pain or regret, for the conviction will accord with the judgment of reason and the emotion of the moral nature.

As to the principal subject before us, What may be said of the Administration of Chinese Law? it may be remarked, as already stated, that there is a very important democratic element to be considered. The people are in many respects self governed. The villages, the clans, the neighbourhoods and the guilds exercise an immense power. They have organization, they settle disputes, they impose fines, and sometimes even execute capital punishment. And then we have to consider in this connection that peculiar institution which is such a perplexity to many in treating of Chinese affairs. The question is often asked "Who are the *gentry*?" and it is important to know just what influence they exercise upon the administration of Chinese law. The question may be answered by saying that the gentry may be considered as the relics of the primitive patriarchal institution. They are in the first place the fathers and grandfathers—the elders and men of influence by reason of the possession of wealth and strong minds, who take their position in society by a kind of natural right, and in the very nature of things, without the need of any formal appointment or election—and whose right there is no one to dispute; or should such a question arise as to the right, they are able to vindicate and establish the position against all gainsayers. These are the original gentry, and they are found in every community in every country throughout the world. Next to them and superior to them are those members of society who are in possession of some kind of rank. If by purchase it is but little accounted of, but if by merit, and obtained through the regular channel, then it carries with it a great but undefined authority. If, in addition to literary degrees, they have obtained official preferment, upon returning home to their

native place they take a position among the gentry corresponding to their rank. The influence of the institution is very great but undefined. It may be very beneficial and it may be dangerous and it may be adapted to almost any circumstances at home or abroad. Even in Hongkong fears have been expressed lest the managers of the Chinese Hospital if unchecked should assume an authority entirely opposed to the spirit of English law.

The gentry are neither representatives of the people nor are they properly officials, but sometimes they appear as little different from the one, and sometimes as little different from the other. It is a fact that the officials often make great use of the gentry, and, on the other hand the gentry rely much upon their influence with the officers of the government. It is the assumption of all classes and the profession of the gentry, that they are mediators between the people and the officials, and that they should take advantage of their position to prevent oppression, and to redress the wrongs and abuses which may exist. They ought to take the part of the people, but that they do this is by no means always the case, and they sometimes act instead as the tools of corrupt officials. Whenever a league is thus formed it is to be expected that such an unholy alliance will be fruitful of evil, and the result is that the people are ground between them as by the upper and nether mill stones. After the rebellion in the Canton province in 1854, the next year the gentry acquiesced in the demand of the officials to seize and hand over for punishment all who were compromised in the movement. The gentry took occasion to aggrandize themselves, and the story of the extortion and oppression which grew out of it is enough to make the hair stand on end. The measures taken were such as were at least well calculated to make rebellion odious. Much has been heard of late about obstruction in the way of trade in the interior and at the new treaty ports along the coast,

of heavy exactions and monstrous charges which amount to little less than absolute prohibition, upon goods as they pass along by extemporized stations. It is certain they could not exist for a day except as the result of this unnatural union of the gentry with the officials, and the profits are not intended to pass beyond the pockets of those who succeed in establishing the new order of things. It is not generally of such a character as to be permanent, but only lasts so long as their forced friendship can be preserved. It is often the case that when the pressure becomes considerable the standard of revolt is raised, the ministers of oppression are brought to terms, and the grievance is redressed.

It is unnecessary to speak particularly of all the civil and military officers of different grades in the Empire, for by far the greater part of the administration of Chinese law is in the hands of the district magistrates. They exercise jurisdiction in most cases, and they are called *par excellence* "the parents of the people." The residences of these parental officials are the scenes of a great part of the litigation which exists, and the tendency during the past few years has been to increase their importance; in consequence of the rebellion their power to execute capital punishment has been greatly extended. These chief officers of the district in China are the real judges of the people. In their offices are found in miniature what correspond to the six great Boards into which the government is divided, above referred to. The magistrate is at the head of a very extensive establishment. Here, more than any where else, may be seen the genius of the Chinese people, the nature of the Chinese law, and the mode of its administration. It is quite bewildering to think of this official's responsibilities. A vast amount and variety of business is under his control, as judge in common and criminal law, and he is also responsible for the quiet of his territory. He

collects taxes. He has soldiers under him. He has charge of the literary examinations and is expected to act as critic. He is indeed a kind of man of all work, to whom all below are subject and upon whom all the superior officials may call for all sorts of service. He might well be an object of compassion, were it not evident that he has plenty of help, that he enjoys his honors, and has trained experts of every kind, on every side, to give him advice as to how he may safely steer through the dangerous places he has to pass. And we know, and he knows, that he is not alone; but all around, above and below is the same system of responsibility, and even his powerful superiors are in the same predicament as himself. All are watched with argus eyes for opportunities of making game of them in case of mistake.

What is to be said of the administration of Chinese law, as seen in the courts, may be included under the following heads. 1, Mode of entering complaints. 2, Mode of arrest. 3, Giving security or bail. 4, Trial. 5, Appeal; and 6, The character of the punishments.

There are fixed days in every month set apart for receiving complaints or petitions, or, as we might call it, bringing suit. The papers are not prepared by what we can term professional lawyers, and yet theirs is a very important office; perhaps these persons might be called "amateur lawyers." They are considered very disreputable people and are in bad odour with the officials. As in the profession of medicine there is no course of study required, or diplomas given by any universities, and as the state makes no provision to recognize the doctors, so it is with that of law. But there is no want of shrewd fellows who obtain large practice. There are many quacks and pettifoggers. Any one may try his hand. The games are very simple and as a general thing it is more a matter of consultation with friends than any formal application to a professional "limb

of the law." The papers or documents presented have in the first place to receive the seal of the ti-po 地保. This is the very lowest name on the list of Chinese officials. He is generally a sorry looking specimen and often looks more like a beggar than an official, and yet he is a very important personage. It is in his person that the official class seems to come in real contact with the people. These ti-pos are the small nerves from the government which are lost in the mass of the people. Their dignity is not offended by free and unconstrained intercourse with the vulgar herd and yet they are real officials and have a name and place in the office of the district magistrate. Like all the rest the ti-po pays for his dignity and authority. He has a great variety of matters to look after like his master the district magistrate. He is at once the servant of the officers and the people, a kind of ball kicked backward and forward between the two classes. He often has to suffer corporeal punishment when he reports to his superior without giving satisfaction. Every ward of the city of Canton is under the jurisdiction of one of these agents of government. He is supposed to know all the inhabitants, and is in a measure responsible for its quiet and good order. In case of any theft or petty disorder he is called upon and requested to make things right. He acts as constable, arrests guilty parties, and hands them over to the district magistrate.

The seal of the ti-po serves to authenticate the party and the officer thus testifies as to his residence etc. When the petition is presented it is not handed direct to the Magistrate, but passes first through several hands, and is copied before it reaches its destination. By the regular routine the charges are not excessive but exceedingly moderate. There are certain cases in which it is permitted to appeal directly to the magistrate either by going to his office or by handing him the petition as he passes through the street. But it is only

in cases of enormous crimes. In all common matters it would be a breach of law. In cases where haste is required the petition may, by the payment of extra charges be presented at any time, and fees are supposed to help the document along at every turn. When one of the gentry or a woman is the complainant the case is conducted by proxy, generally by a servant of the family, but sometimes by a paid agent. Should the case be lost the chief will be obliged to appear in person. When the magistrate has examined the case he hands it to that board in his office to which it belongs. The defendant is summoned, and ordered to appear. In most cases the defence will be sent in as soon as possible after it is known that suit has been brought, and this document follows the same road as the petition already spoken of. The complainant must appear but it is not common for the defendant to appear if he can help it. The police are ordered to arrest him, but he pays an undefined sum, according to the importance of the case and his own wealth, to be excused and the police report that he cannot be found. He may repeat the transaction many times if he chooses to pay for the privilege, but of course this kind of trifling has a limit. It is understood on all hands and winked at up to a certain point, as a part of the game in which all parties are trying to overreach each other; and it is one source of revenue to the police, who pay a round sum for the opportunity of putting their fingers in the government pie.

Criminals are often arrested by the gentry and handed over to the magistrate for trial and punishment with the proofs of guilt or reasons for suspicion. In cases where the guilty parties are unknown or have escaped, the local officials are often held responsible and are ordered to produce the offenders under a threat of degradation if they fail to do so. In cases of serious crimes these officers often pay large sums to hush up the matter or offer

rewards for the arrest of the guilty parties. Sometimes the gentry are accounted responsible, seized, and held as hostages until the real culprits are delivered up. Not long since the highest official in the Canton Province declared that he had given orders for the destruction of a large village if a notorious offender was not delivered up for punishment. The villages and their neighbourhoods are in one sense "cities of refuge." Soldiers and the police seldom enter them to arrest any one without first consulting the local gentry.

When the parties arrested plead "not guilty" they may seek for security or bail among the gentry. If they can secure the good offices of their friends they may be released, but it is a serious offence to give security for a real offender, and the party giving bail is responsible for the appearance of the defendant in case of fresh charges. This custom of referring matters to the gentry is a very important matter in the administration of Chinese law. The guilt or innocence of parties is left to be decided very much by their natural protectors, their own relatives and friends. If they refuse to give security for them the chances are that the case is a very bad one.

What is called the *trial* of offenders in China is very different from the normal and popular idea of court proceedings in western lands. There is a certain amount of corruption in the administration of justice in lands called Christian, and the rule often appears to be: keep the case in court as long as there is any money in it, and after that clear the docket as soon as possible. But laying aside the question of corruption, the whole mode and spirit of judicial action in China are directly opposed to western conceptions of justice. Instead of assuming innocence as a basis, the defendant, as already explained, is supposed to be guilty. He is allowed no counsel, any more than a parent would think of admitting an advocate for his son who had offended him. The only lawyer in the case is the expert

in the employ of the magistrate, and his business is to protect the judge without reference to the defendant. The object of the trial is not primarily to decide whether the party is guilty or not, for that is assumed, but to force confession and decide as to the nature of the crime and its proper punishment. Confession is considered necessary in order to a settlement of the case. Persistent denial adds turpitude to a man's guilt. He is like a naughty child who will not acknowledge his guilt to a parent who has the proofs of his crime in his hand. So he must be confined and tortured until he break down, and make a clean breast by telling all his misdeeds and gives the names of all who have been associated with him. It is just as it was when torture was used in the days of Philip II. by a paternal government to discover guilty confederates. As in these dark days the defendant is dragged as a criminal before the judge and forced upon his knees. He sees before him the magistrate in stern dignity. Shouting at him with loud voice, on each side are the police with the instrument of torture. There could hardly be a more refined system of intimidation. The man is questioned and cross-questioned and accused in such a manner that it would be almost a miracle if he did not involve himself in contradiction. His answers are written down. His language must be that of a child to his parent and most respectful, or he may be accused of contempt of court, a most serious offence everywhere but particularly in China. There is a fearful dilemma before him. If he confess, his case is settled, and he suffers the penalty. If he persist in denial, he is given over to the tormentors to be tortured. The modes of torture are very many and very severe. They are recognized in the code, but are not particularly set forth as are the punishments proper. They are left to each official very much, and are not fixed by statute. The case is hard enough, but it should be remembered that guilt is assumed, the

man's own friends have abandoned the case, and no one can be found to give bail for him.

Of course there is no such thing as trial by jury, and it is by no means certain that it would be a boon to the people. It might serve only to introduce more temptations and create more occasions for corruption. The masses of the people without doubt would prefer to trust themselves in the hands of the magistrates rather than to any twelve of the common people. The fact is the Chinese have not confidence in each other, and the whole tone of public opinion is not sufficiently high for many of the institutions which distinguish christian lands.

The right of appeal is recognized and constantly exercised from lower to higher courts, from district to department, and in order through the grades of provincial office up to the Governor General and Viceroy, and thence to the authorities of the adjoining provinces and to the capital. Frequent illustrations are to be found in the Peking Gazette, but, as in other countries, it is rather as an exception that the decisions of the lower court are reversed.

There are many reasons why the Chinese should shun the courts. There is not only the consideration of the great expense attending litigation and the uncertainty of obtaining justice, but it is a principle of Chinese law that if the complainant fails to make out his case against the defendant the relation of the parties may be changed and the individual bringing the action be punished for the crime which he has failed to prove against his fellow. But passion does not listen to reason and there is no lack of law cases, and it is by no means always justice that is sought when appeal is made to the officials. It is more often a desire to gratify the passion for intrigue and to make use of rank and money to remove out of the way obstacles in the path of ambition. The first question which arises in the mind of a Chi-

nanan when he hears of a case in law is sure to be, what influence can the parties bring to bear, instead of anything as to the real merits of the case or the truth of the facts alleged. The law, at least as regards its equitable element, and justice, are altogether secondary considerations and the people have learned by every-day experience that professions of justice are often employed to hide injustice, in that the law is an oracle giving ambiguous utterance, which may be construed to mean *this* or *that* as the judge may elect.

With reference to the punishment and penalties inflicted in the administration of Chinese law it may be remarked that there is a strong conviction in the minds of all classes that extreme severity is necessary. The population is so great and its morals so bad that nothing else will avail for the protection of society against violence; and neither life nor property would be safe without the quick and severe punishment of offenders. No voice is heard protesting against the practice of torture. A very partial examination of history will shew, however, that in this respect China, like all the rest of the world, has advanced in the line of progress towards more merciful and enlightened views on this subject. The ancients were much more cruel than the modern world, and China in no exception.

The punishments as described in the code are of four kinds viz: 1, Beating with large and small bamboo; 2, Banishment of two varieties, one having reference to time the other to distance; 3, Strangling 4, Decapitation. These are prominent in the statute, but many other punishments have been allowed, showing much refinement in cruelty, and very cold blood. It is a subject which it is hoped the readers of the *China Review* would prefer to have touched upon very lightly. Any one who has a taste for horrors may find gratification by investigating the modes of torture and punishment as found in the history of

China, and in a more moderate degree by inquiring into the customs of the present.

There is a very elaborate system by which in certain cases fines may be substituted for other punishments, but it is very seldom that fines are paid in commutation at present. The custom is only common among the people as a relic of an older usage. Murders, however, are often not reported when money is paid to hush up the matter; and accidental injuries are made the occasion of demanding money. Imprisonment in itself is not regarded as a punishment, and as for the subject of prison discipline such an idea has not yet even entered into the dreams of Chinese statesmen. There is a curious custom of punishment by proxy. For instance, according to the letter of the law certain trivial offences have penalties attached to them and the form is observed. There are people who make a living by submitting to corporeal punishment; for a few cash they bare their bodies for the stroke of the bamboo. It is said also that the present emperor has had many a whipping through the backs of his schoolfellows and playmates.

There seems to be a notion somehow that the majesty of the law is best preserved by stern severity; and there can be no doubt that conscious weakness and absolute cowardice often lead the government to adopt severe measures for the suppression of disorders. The penalties against any criticism of officials and all offences committed by the lower against the higher grades of society are exceedingly severe. The taking of the life of an inferior by a superior is a very trifling affair, hardly worth notice; but to lift an arm against a superior is an altogether different matter. A father may kill his child or a husband his wife with little fear of serious consequences; but let the relations be changed, and the blood will freeze at the recital of the probable result. It is a blow struck at the life of the state and the whole power of the

government must be invoked to suppress the spirit of insubordination. The Chinese government sets up a claim of infallibility which is not to be so much as questioned by the people; absolute submission is the key-note of the tune which is piped in the ears of the masses, and they are expected to dance to the music. They must not discuss the public policy, any more than children the absolute commands of their parents.

It is justly a matter of wonder to those who study the subject, and greatly to the praise of Chinese law and its administration, that there is so little superstition connected with it. There is no want of superstitious practices in the daily life of the people, but it is contrary to the whole spirit of the law so that the courts are comparatively free from its pollution.

The subject may be illustrated by a few facts which are brought forward, not as exceptional cases or as extraordinary curiosities of the administration of Chinese law, but in order to present, if possible, a few chapters of Chinese life, and give a little insight into the practical working of the Chinese law.

There is a story now in the mouths of the people of the city of Canton which whether true or not is evidently possible and it is probably not without foundation. It is to the effect that during the preliminary examinations which decided who were to be admitted to compete for the second literary degree, a high official returned from Peking to his native province, and through one of the chief of the gentry sent in the names of eight of his friends to the Literary Chancellor 學台 with the request that they might be admitted. One was that of his son-in-law, who, upon being requested to write an essay, was found utterly incapable. After the publication of the first list about 500 names were added and it is commonly reported that several tens of thousands of taels was paid for the privilege. This statement illustrates two facts: that the

people believe in the existence of corruption and that every man of rank has a host of followers who hide under the wings of his protection, and expect favours from him of the most extraordinary nature.

The older residents of Canton will remember the circumstances connected with the trial and execution of two noted personages about eleven years ago. They were called To-pat 陶八 and Chéung-shun 章順. The first was an adopted son of the Governor General at that time, Lo-shüing-kwong 勞崇光. These two individuals each in his own sphere had usurped an altogether exceptional and undue authority in this province. Secret information was conveyed by the gentry to the Central Government, through their friends holding office at Peking, and an Imperial Commissioner An Tun Shu 晏端書 was sent down, accompanied by one Ting Yat Cheung 丁日昌. The latter has since become distinguished as one of the most enlightened of Chinese officials and is Governor of the province in which Shanghai is situated. The Imperial Commissioner was an old gentleman with great pretence of, and probably entitled to the praise of, high integrity. There were many stories of the extreme simplicity of his manners. He came suddenly and almost incognito and after a short time established his court. The offenders were brought to trial. All their wealth and influence were of no avail for them. The Viceroy was obliged to hold his peace while his favourites were sacrificed before his eyes. They were condemned to death and their property was confiscated, the whole arrangement being most heartily approved by the people. One can hardly refrain from thinking that their irregularities were purposely winked at, that they were suffered to fatten for slaughter, left as leeches to fill themselves upon the body of the State, to be squeezed for the benefit of parties on the look-out for such game.

During the year 1858 there was great excitement throughout the Empire, and for a long time the Peking Gazettes were filled with Memorials to the throne and Imperial Edicts with regard to an instance of corruption connected with the literary examinations at the capital. A Mongol, Pak Tsun 栢荻 one of the highest officials of the Empire, and a member of the cabinet, was appointed chief examiner. He was found guilty of the strange crime of giving a degree to one of his servants, a person quite ignorant of letters. The Emperor felt compelled, when the affair came to light, but with great professions of reluctance, to punish this high official with the extreme penalty of the law. He was executed, and a large number of his associates were degraded and punished, with the evident intention of making a strong impression upon the nation. Orders were given for the important documents of the case to be published in future editions of the Laws, as a precedent and example for the future.

Rumours of strange events in the Imperial Family are not infrequent. Court scandals arise which are, perhaps, not always without foundation. It will be remembered that Hien Fung 咸豐 the father of the present Emperor died while absent from Peking. It is reported that one of the uncles of Prince Kung, Tun Wa 端華 was found involved in dangerous schemes, and at the head of a powerful party which threatened the existence of the Government as then constituted. It was a most delicate matter to manage and happened at a most critical time. One of the younger brothers of Prince King was deputed to arrest him, which he succeeded in doing by a stratagem and taking him when offering sacrifice. The offender was brought to trial, found guilty and executed, and his party was overthrown.

About four years ago, so the story goes, improprieties of a very serious nature were discovered within the precincts of

the palace, in which one of the eunuchs bore a prominent part. This eunuch was a great favourite of the Empress dowager, and at that time she held the reins of power with a masculine hand. Her favourite could not be reached except by stratagem, which was accomplished by having him sent away, ostensibly upon an important mission to a distance; orders being secretly conveyed to the local officials in the Shangtung province that he should not be permitted to return. It was an easy matter to catch him in the net into which he ran. He was brought to trial, found guilty, and executed at once, the matter being so arranged that his powerful mistress was compelled to hold her peace and forbear to revenge the affront to herself.

Very many customs look like levying black mail. They are the general habit. A scholar, for instance, who is successful in obtaining his degree, pays to his professor a fixed sum, but that is not all. Before he gets his diploma, so to speak, he pays a squeeze in amount corresponding to his rank. So every officer sent to his post pays at each turn an undefined sum to every one to whom he is indebted for anything. It is not called by any such name, but calling it a present does not change its character from that of an imposition! But it is the general custom, so no one can complain. The one who plays his cards best is the best fellow. The salaries are inadequate and to all intents the government is pledged to corruption almost as much as if it were in the code. Indeed it is worse, for it would then be controlled.

Any discussion of this subject would be manifestly incomplete without calling attention to the Censors—officers peculiar to the Chinese Empire, whose business it is to bring to the notice of government all abuses and errors which may be found in the administration of Chinese law. It is the duty of these officers to find fault, even with the

Emperor himself. Of course great freedom of speech is allowed, and bitter things are said, but they are not permitted to have unrestrained license, and they are often brought to account. It might be expected, (and it is true) that much of what they write is full of hypocrisy, a mere form "full of sound and fury signifying nothing," but on the other hand it is often admirable and to the point. The institution makes up, in a measure, for the want of that free discussion of public matters found in the newspapers and reviews of the west. It is peculiar as coming, not from un-official sources, nor from the opposition, but from members of the government; but it is for their interest to make out a good case and bring the attention of the government to some real abuse. It brings them before the nation, and the system does in fact constitute an important check and safeguard against oppression and tyranny.

It would be difficult to say just how much corruption there is in the administration of Chinese law, or to declare what is the real chance of obtaining justice by appealing to the courts. The words of Shakespeare are doubtless but too true:

"In the corrupted currents of this world
Offence's gilded hand may shove by justice;
And oft 'tis seen the wicked prize itself
Bays out the law,"

and yet it would be wrong to deny that practically there is much protection afforded to life and property, and many other countries whose people are called Christian and affect to despise the "heathen Chinese" are really more guilty in the sight of heaven! We have no reason either to institute comparisons unfavorable to the present as compared with the past, but rather to acknowledge improvement. The truth is bad enough without exaggeration, and China should not be held up as remarkable for a bad preeminence in this regard. It should be kept in mind that the law itself is of a high order in many respects; that they who administer it are an educated and picked class. There are many checks to oppres-

sion, the officials and gentry are all mutual spies upon each other, and the people do not fail to make their voice heard in many ways. The government is weak; the ordinary taxes and duties are exceedingly light. They would of necessity be much increased under a strong government. In cases of alleged oppression our views might be much modified if we could hear both sides; and we could feel more sympathy for the victims of heavy fines and confiscation did we not have reason to believe that the wealth in question is often gathered by illegal means, and that there have been persistent efforts; to defraud the government of its just dues. In most cases, if the facts were known, it would be seen that these same victims were only receiving their real deserts. They have been engaged in gambling, and have put life and property at stake, and they have no right to complain when they lose. At the same time it must be admitted that the proportion of crimes which are really brought to the notice of the government is very small. The government in practice is for the benefit of the official class, rather than for the masses of the people, according to the theory of the ancient classics. As already remarked the people are very much self-governed, and those who administer the laws are very often the willing instruments of oppression.

It is evident as the result of this investigation in regard to the administration of Chinese Law that the facts do not call for extreme praise or blame. Two pictures might be drawn—the one all bright and the other all dark, and in a certain sense both would be true as having facts for the substance of the light and shade; but both would be entirely false if viewed alone. The total depravity of the Chinese Government is not so intense as to afford no bright spots. The two views should be placed together or mingled as one in order to a just representation. The administration of the laws is the very

best index by which to judge of the character of any people, and for China may be said to be just what might be expected in the case of such an ancient, populous, shrewd and literary, but heathen people. It would be contrary to the teaching of all philosophy and history to look for anything either better or different, and the facts are in wonderful accordance with the declarations of the sacred classic of Christendom. The government is like the people, and is as good as they deserve or are able to appreciate. Could we look into the hearts and homes of the people in their daily life, and read their secret history we should doubtless find on a small scale and in miniature just the same intrigue and oppression as we find in the Imperial Family at the capital, and in the courts through the provinces. We should find the same complicated machinery of wheels within wheels, scheming and falsehood, dodging back and forth, and spying each other, in a game which would seem almost ridiculous did we not know it was all in dreadful earnest, involving in its issues not only the rise and fall of families but even life and death. It must be admitted that the government, like the people, prefers, in all its relations within and without, the byeways and crooked paths of intrigue to the open road of plain dealing. The beautiful ideal of Chinese law and morality as found in the classics and the national code, is found sadly wanting when put into practice, on account of the low moral tone of the nation. It fails to meet the requirements of the world as it exists in an erring humanity. What is wanted is the stiff back-bone of the old puritan—high moral principle; and there is no hope of anything better for China until a reform is brought about by the elevation of the body of the people into a higher plane of national life by the power of Christian faith.

The character of the administration of Chinese law affects very materially the subject of extraterritoriality or that provision in the Treaties with foreign powers which

gives the Consuls jurisdiction over the members of their several nationalities. It is a question of great delicacy and no little difficulty; but it can hardly be expected that foreign governments will give up this principle of the treaties with China, Japan, and Turkey until the administration of law in those countries, is brought more into conformity with that of Christendom. Those who aspire to an honorable place in the family of nations should of course themselves consent to the usages and customs of modern times, as in good society none are admitted who disregard the rules of propriety. It would not be difficult to arrange all these matters, if there were a desire to conciliate on both sides; but so long as China in any way sets up an insane and foolish claim of superiority, just so long should the treaty powers listen to no request to yield the provisions of previous engagements. It is but the dictate of common sense that the great powers should look carefully to the protection of the lives

and property of their citizens, and we may say that in these days the strong nations of Christendom are truly called of God to take measures for the peace of the world. By uniting together they can do as they list in the great cause of human progress. It is surely for some great purpose that they hold authority, and it must be that in a certain sense they are found worthy.

The question is often asked what can be done in case of the persecution of native Christians? Of course the character of the administration of Chinese law is an important consideration. It would be well to define as clearly as possible the position of the treaties upon this point. It is very easy to see that persecution for change of religion is quite possible and that it would be very difficult to interfere on behalf of native Christians, thus persecuted. They may well excite our sympathy, if we can do nothing to help them, but it is to be hoped that such persecution will soon be counted as belonging to a former age.

LEX.

CHRISTIAN MISSIONS IN KWANG-TUNG.

(From an unpublished History of the Province).

* * * While the Spaniards and Portuguese were seeking, by every means in their power, to establish and extend commercial relations with China, S. Francis Xavier was prosecuting, with extraordinary success, his missionary labours in Japan. The high esteem in which the sages of China were held by the Japanese inspired Xavier with a determination to attack the error at the fountain head. He therefore left Japan for Goa, where he hoped to obtain assistance enabling him to mature some plan by which he might enter China. On his way from Japan he touched at the island of Shang-ch'nan, and there met a wealthy and devout Portuguese merchant,

J. Pereira, to whom he explained his views and desires.* The burning zeal of Xavier inspired Pereira with a wish to join in an enterprise which appealed to his devotion as a Catholic and to his instincts as a man of commerce, and he promised every assistance that his money, his influence, or his vessels could afford. Passing on to Goa, Xavier proposed to the Viceroy of Portuguese India that an official Envoy should be sent to Chiua to initiate friendly relations, to obtain the release of certain prisoners, and to provide for the missionaries of the Church the means of enter-

* *Huc. Christianity in China, etc.*, ii., 29.

ing the country. The Viceroy sanctioned the enterprise, and appointed Pereira as Envoy.* So far all had prospered, and brilliant hopes were entertained of important results—religious, political, and commercial—from the mission. But, on arriving at Malacca, the Portuguese Government quarreled with Pereira, forbade the embassy and detained the ship which conveyed it, on the ground that it was needed to defend Malacca from a threatened attack on the part of the Malays. Xavier produced his credentials as Papal Nuncio, hitherto kept in reserve, and threatened the Governor with the terrors of excommunication if he should continue to oppose him in his mission.† But even this was in vain. The Governor remained inexorable alike to menaces and prayers, and the only concession obtained was, that a vessel should be allowed to convey Xavier to Shang-eh'uan, while Pereira remained at Malacca. Xavier accepted the condition and sailed for Shang-eh'uan, where he hoped to find some means of entering China. He was warned that imprisonment would surely follow, but he was not to be dissuaded. In prison, he said, he would have Chinese fellow-prisoners. These he might convert, and, though his life would pay the forfeit, he would leave behind him in these first Christians a band of missionaries who would propagate through their native land the faith which he might only be permitted to plant.‡ In a letter to Pereira, on whose ultimate coming to China as Envoy he confidently counted, he says, "If, through Divine favour, any way is opened to me of entering China, you shall find me there in one of two lodgings, either a captive in the dungeous of Canton, or in Peking preparing for your arrival."§

The Portuguese who were trading at Shang-eh'uan vehemently opposed Xavier's design of penetrating into China. They feared interruption to their trade, and appear to have had but little sympathy with the rapturous enthusiasm of the Saint. But Xavier was not to be deterred. Many years had passed away since the voice of Loyola had been heard on the banks of the Seine, urging the solemn enquiry "What shall it profit?" But the words still rung in Xavier's ears, and were repeated by him, though in vain, to his co-religionists at Shang-eh'uan.* They refused their aid, and sailed away with their ships and cargoes, leaving him no means of crossing even the narrow channel that separated him from the mainland of China. They left him destitute of shelter and food, but not of hope.† He tried to find a vessel to convey him across the strait. A Cantonese merchant promised him a passage in a junk, manned only by persons in whom confidence could be placed. He was to remain a few days in the merchant's house in Canton, and then to commence his labours as best he might.‡ But the merchant deceived him, and never returned. And now his earthly toils and projects were to cease for ever. "The angel of death appeared with a summons, for which since death first entered our world, no man was ever more triumphantly prepared. It found him on board the vessel on the point of departing for Siam. At his own request he was moved to the shore, that he might meet his end with the greater composure. Stretched on the naked beach, with the cold blasts of a Chinese winter aggravating his pains, he contended alone with the agonies of the fever which wasted his vital powers."§ He was found thus dying, on the 2nd of December, 1552, by some Por-

* Stephen, *Essays in Ecclesiastical Biography*, 153.

† *Ibid.*, 153.

‡ *Huc, Christianity in China*, II., 32.

§ Stephen, *Essays in Ecclesiastical Biography*, 153.

* *Huc, Christianity in China, etc.*, II., 30.

† *Ibid.*, 30.

‡ Stephen, *Essays in Ecclesiastical Biography*, 152.

§ *Venn, Life of Xavier*, 244.

tuguese merchants who had remained after the ships had left. A rude shed of bamboos was put up to shelter him, and thus, in sight of the land he had yearned in vain to convert, with no friends to soothe his last moments or hold up to his expiring eyes the image of a crucified Redeemer, he died, exclaiming, *In te, Domine, speravi, non confundar in aeternum!**

Three years after Xavier's death, a Dominican friar, Gaspard la Croix, entered China, and thus inaugurated missionary labours. He was, however, soon driven out, though not before his labours had met with some success.† About this time (1552-1560), the island of Shang-chu'an was deserted in favour of Macao.‡

Hitherto, all proselytising efforts had failed, for "the Portuguese and Spanish merchants were opposed to the extension of a faith which their flagitious conduct so outrageously belied."§ Xavier had died disappointed at Shang-chu'an, "thwarted

* Stephen. *Essays in Ecclesiastical Biography*, 153.

† Huc. *Christianity in China, etc.*, II., 35.

‡ Fernão Mendez Pinco. *Peregrinations*, quoted by Ljungstedt, *Macao and China*, 83.

§ "Not long before, as one of my order was preaching to some honest infidels, a merchant just returned from Manila came in; he began a discourse concerning his voyage and trade, and said 'I'll go no more to Manila, but to Japan I will. One reason is, because at Japan there are more commodities to lay out my money upon. Another, because the people of Japan are better than those of Manila.' Those who were in company before fixed their eyes upon the Father, who they knew came from Manila, for the merchant knew him not. 'I was quite out of countenance' (said the religious man to me) 'and as cold as ice; I returned home without the least courage or heart to prosecute what I had begun.' I could make many reflections upon this passage, let it suffice at present that, in the judgment of a heathen, the Christians of Manila are worse than the infidels of Japan. * * * All we Missioners say, it is God's special Providence that the Chinese don't know what is done in Christendom, for if they did, there would be never a man among them but would spit in our faces. It has been sufficiently observed and declared that none are converted in those parts where they converse with our people, that is at Macao, and Manila; and if it happens any one does, he proves so bad, it were better he had never been baptized." — Churchill's *Collection of Travels*. London. 1704. Vol. I., Chapter XIII., p. 98.

in his plans by the untoward opposition of his countrymen there." But the efforts were continued.

No sooner were the Portuguese established in Macao, than a Bishopric was instituted and a Jesuit mission founded.* For many years, all attempts to enter China were rigorously repressed, and missionary labours were confined to the limits of the Portuguese settlement. In 1579, Michael Ruggiero, a Neapolitan, arrived there. He at once commenced the study of Chinese, was joined in the following year by a kindred spirit, Matteo Ricci, who was born at Ancona in the same year that the great Apostle of the Indies, S. Francis Xavier, had died at Shang-ch'uan.† Together Ruggieri and Ricci qualified themselves for the work before them, and at length an opportunity was afforded them. The Viceroy of the two Kwang, then resident at Shao-ch'ing, summoned the Governor of Macao and the Bishop to appear before him. It was held that it would be both impolitic and undignified for these officials thus to place themselves in the power of the Chinese, and, by a stratagem more astute than honourable, it was agreed that instead of the real civil and ecclesiastical dignitaries, Ruggieri should act the part of Bishop before the Chinese Viceroy and a minor civil functionary that of the Governor.‡ The ruse was adopted, and does not appear to have been detected. Ruggieri's knowledge of Chinese stood him in good stead. The Viceroy received him well, enquired as to his object in living at Macao, and sent him back to enjoin on the city the necessity of conformity to the laws of the Empire. A new mission, with costly gifts of European curiosities, was sent shortly after, and Ruggieri ultimately ob-

* Of course I do not mean to assert that these were the first Christian Missions to China. But I cannot discover that the Nestorians or the Romanists of the 13th Century ever came to Canton.

† Huc. *Christianity in China*, II., 38.

‡ *Ibid.*, II., 39.

tained permission to take up his residence in Shao-ch'ing. In 1589, he was assigned a residence in a Buddhist temple, and pursued his studies and his labours in the garb of a Buddhist priest. A little later, he was joined by Ricci and the newly established Christian mission appeared to be in favour both with the authorities and the people. But complications and misunderstandings arose. A change of Governors brought about a change of policy, and for a time the Fathers were compelled to return to Macao. But the whirligig of time brought round better fortunes. They were recalled to Shao-ch'ing and given permission to choose a site and build a house.* A spot outside the east gate of the city, and near the river bank† was selected, and here the first Christian mission house in China, since the Nestorians, was built by Ruggieri and Ricci. At first, they were offered a Buddhist temple, then building, in which to perform their devotions, and on their protesting that they could not worship in an idol temple, the Viceroy, with comprehensive indifference, enquired, "What matters your religion? The temple shall be built, and you may put in it any god you like."‡ A small chapel was, however, built; treatises on the Christian doctrine were written and printed in Chinese, and Ricci drew maps, constructed mathematical instruments, celestial spheres, etc., and presented them to the officials. Their influence increased. Ruggieri accompanied a high official to Hangchow, established a Mission there, and converts of high rank and great influence were added to the Church. Trouble,

however, came to Ricci and his mission from an unexpected quarter. At one of the feasts given by Imperial orders, on occasions of rejoicing, to aged men, the doings of the foreign priests, and the strange doctrines that were being promulgated came under notice. A memorial against such innovations, which were regarded as being certain to bring disasters to the state, was presented to the Viceroy, in which it was urged that the priests had merely come to spy out the secrets of the land and that their presence was ominous of misfortune.*

Ricci defended himself most adroitly and with success, but, though silenced for a time, the leaven worked, and in 1590 the missionaries were expelled from Shao-ch'ing, and at length, by way of compromise, obtained permission to reside at Shao-chow Fu in the north of the province. Here Ricci bought land, built a house, and occupied himself in translating Euclid's Elements into Chinese. In 1595,† he passed northwards, whither the limits of this history forbid our following him.

About 1606, the Chinese began to regard the Portuguese at Macao much as Sinbad the sailor must have regarded the old man of the sea who sat so pertinaciously on his shoulders. Rumours of projects of conquest and annexation were freely spread abroad and received colour and support from the lawlessness and rapacity which had characterised the Portuguese first-comers. It was said that Portugal had determined to attempt the conquest of the Empire;‡ that Macao was being fortified and stored with arms; and that

reply of an English Prime Minister of the last century who told a deputation of some new sect that, "if they could get their d—d thing established he would vote for it!"

* *Ibid.*, ii., 85.

† *Ibid.*, ii., 103.

‡ One of the early Governors of the Philippines, Francesco de Saude, asked authority from the King of Spain to conquer China. In reply he was recommended to be less ambitious and to keep peace with surrounding nations. (*Bowring Philippine Islands.*)

* Hue. *Christianity in China*, ii., 53.

† The traditionary respect of the native Christians has preserved the memory of the spot, on which, at the present time (1872), stands a handsome square tower, commanding a fine view of the surrounding country, with the river's reaches winding into, and being lost among, the high hills of Kwang-si.

‡ Hue. *Christianity in China*, &c., ii., 58. *Nihil admodum refert: fanum extruimus; in illud deinde quas volueritis deorum effigies inferte.* Trigault, lib. ii., p. 164. Not unlike the

a Jesuit, Father Cattaneo, was to be appointed ruler of the conquered country. His partisans and captains, it was said, were already spread over the country, enlisting adherents in the interior, and occupying posts of great strategic importance. The excitement among the Chinese resident in Macao rose to a great pitch. A Portuguese church was pillaged and set on fire, whereupon the official residence of the Chinese officer in Macao was sacked by way of reprisal.

Placards were posted up representing Father Cattaneo as a pretender to the throne. He had visited the principal cities, it was said; he knew all the routes and passes; was acquainted with the manners and customs of the people, and only waited the arrival of a great fleet from Europe to undertake active measures in conjunction with his allies, the Malays and the Japanese. The Chinese, in alarm, began to desert the place. The exodus that ensued, left, in a few days, no inhabitants save the Portuguese and their Negro slaves. The panic spread to Canton. War junks were armed; levies of militia called out; and, with a view to the better defence of the city, all houses in the river suburb were levelled to the ground. All traffic ceased, and Macao, dependent on the mainland for supplies, was reduced to great straits. A humble embassy was sent to Canton to represent to the Viceroy how far they were from entertaining designs of conquest, and at length a Chinese official ventured to visit and inspect. He was invited to examine Father Cattaneo's house—the Jesuit College—and ascertain for himself that it was not an arsenal filled with munitions of war. "See here," said the Father, pointing to his books, "these are the arms with which I intend to subdue the Empire." The Chinese official was then led to a room where several seminarists were engaged in silent study. "Here," said Father Cattaneo, "is the army that is to fight under my command,

and aid me to mount the Imperial throne." Further enquiry convinced the officer that the rumour was groundless, and the invasion a mere fable; warlike preparations were therefore laid aside, and commercial relations resumed.

But to carry on the narrative chronologically. We left it at the year 1573, when the Chinese barricaded their Portuguese tenants into Macao. Two years after (1575), two Spanish Augustine friars landed on the coasts of Kwang-tung, having come on from Manila with a Chinese naval officer who had pursued a pirate thither. They were courteously received, and sent to Shao-ch'ing, then the Viceregal residence, where they hoped the fact that the Spaniards had expelled the pirate, though they had not effected his capture, would have secured what they wanted, namely trade, intercourse, and liberty to preach. But *timeo Danaos et dona ferentes* was rapidly becoming the maxim of the Chinese Court, and, after an honourable captivity of some weeks, these ecclesiastics were quietly sent back whence they came.

In this year or perhaps in 1580, a party of Spanish Franciscans from Manila succeeded in entering China in a small junk, and even penetrated a considerable distance up the East River. But here they found themselves in a pitifully helpless state, unable to speak the language, and exposed to the treachery of such interpreters as they could get. After long delays, they followed in the track of their Augustine predecessors, sadly back to Manila. And in the same year an embassy sent by the Governor of that colony, much against his own judgment (and he had tried to dissuade the Franciscans), by order of Philip II of Spain, was driven on the northern shores of Kwang-tung. The Envoy and his suite were imprisoned by the local officers, and then sent to Canton, where they were imprisoned again. They were at last released, and returned to Manila.

The great success of Ricci and his col-

leagues in the north of China began to arouse the fears of the Court, where suspicions were probably entertained, that the new subjects held their fealty as due to the Pope of Rome rather than to the Emperor of China. Accordingly, in 1617, all the missionaries were ordered to depart to Canton, and from Canton to leave China. Dr. Williams, whose account of the Jesuit missions is, especially for a Protestant, exceedingly fair, remarks that this decree, like many subsequent ones, "received just as much obedience as the missionaries thought expedient to give it; and properly too (!); for if they were not disturbers of the peace or seditious they ought not to have been sent out of the country."* This astonishing position is at any rate opposed to some perhaps exploded ideas of the founder of missions, S. Paul, as to the obedience to be rendered to heathen magistrates.† The Chinese had shewn, mildly, but firmly and unmistakably, their determination to exclude foreigners. They cannot be accused of cruelty or barbarity in carrying out their policy. Even the execution of Perez, if it ever took place, was a thousandfold counterbalanced by the atrocities of the infamous Portuguese buccaniers, by whom, be it well remembered, the example of violence was set. Except in this one excusable instance they had treated foreigners with courtesy, but (as many European States have done to *mauvais sujets* in our own times) for the sake of peace and quietness conducted them beyond the frontiers. The Jesuits were in China as the result of a pertinacity not all undeserving of praise, and of their presuming on the weakness of the Executive. When they

received distinct orders to go, religion, morals, and good faith should have bound them to obey. Besides, they were disturbers of the peace, as Dr. Williams himself sufficiently shews in the sequel.

The tide of invasion would seem not to have threatened Canton until 1637, when the Emperor Shun-chi sent three generals to subjugate Hu-nan and Kiang-si and from thence to enter the two Kwang. But, on their first entrance into Kwang-si, they were met, according to Du Halde, by an army of Chinese Christians, under Thomas Kiu and Luke Tehin—the former the Viceroy of the two provinces—and entirely routed. The successful Chinese set up one of the remaining Princes of the Ming dynasty as the leader of their hopes. A Christian eunuch, with the very un-Christian name of Pan Achilles, was his chief counsellor, and a Jesuit named Koffler a prime mover in his Court. The delighted ecclesiastics christened their protégé the Constantine of China, and hastened to send off a mission of fealty to the Pope* For a time, the Chinese cause seemed to prosper, especially as a diversion was created by Chêng Ch'êng-kung† one of the most notable Chinese of the age. This chieftain's father was a servant at Macao, a Christian, baptized by the name of Nicholas. In the course of trade with the Dutch and Spaniards he became exceedingly rich, and eventually was master of the most powerful fleet in the Chinese seas. He was induced to submit to the Manchu, who largely rewarded him, but he left the fleet in the hands of his son, the Chêng Ch'êng-kung mentioned above, who now proceeded to harass the coasts of the newly-gained Manchu territory to no small degree, whilst a rebellion in the more northern province also gave Canton some respite.‡

Macao was brought near to its deserved

* Du Halde. *English Ed.* of 1736, Vol. 1., 481.

† 鄭成功, by some inscrutable Portuguese orthography, Koxinga.

‡ Du Halde, 1., 482.

* *Middle Kingdom*, II. 402.

† *Vide* Romans. XIII. 1-7. It must be remembered also that S. Paul could and did claim his rights, wherever he went, as a Roman citizen. But the Jesuits in China had no rights whatever, except those of humanity. The *civis Romanus sum* formula, so dear to the "Anglo-Saxon" party, was available where Rome had jurisdiction, not where she had none.

extermination by the order of the Manchu Government for the devastation of the Coast in 1662, but the Jesuit Adam Schaal, then at Court, used all his influence to protect the saintly place, and thus the inhabitants of Macao were exempted from removal, but were prohibited from carrying on any kind of commerce. The Portuguese were naturally unwilling to resign a trade so lucrative. By craft and bribery their vessels still navigated the seas, until at length energetic measures were taken by the Canton officials. Force was threatened and even attempted. Seven Portuguese ships, trading in disregard of the prohibition, were seized and confiscated with their cargoes. In a memorial against the missionaries presented to the throne about this time, it was charged against them, among other things, that Adam Schaal had thirty thousand troops concealed at Macao, and intended for the invasion of China. The charge obtained ready credence. The barrier gate was closed, and opened only twice a month for purchases of provisions. The Chinese servants, handicraftsmen, and tradesmen were withdrawn. But still the Portuguese held on. Large sums of money were expended in corrupting the Chinese officials, and at length, an appeal was made to the Viceroy of Portuguese India, by whom, in 1667, an envoy, Emanuel de Saldanha, was sent to Canton in the name of Alphonso VI. Saldanha was detained fifteen months at Canton, and at length set out for Peking in a boat, "qui portoit banderolle avec cette inscription, *Cet homme vient pour rendre homage.*" Du Halde, who regards Macao as the residence of the saints, speaks with some enthusiasm of the embassy, which he says, "was received with honour and did not a little contribute to establish the Portuguese nation in the possession of the city of Macao;" but the result would appear not to have answered the expectations of its promoters, for the senate of Macao shortly afterwards solicited the King of Portugal not to intercede again

with the government of China on behalf of Portuguese trade.

Canton and Macao formed convenient entrepôts for the priests of various orders; but the main strength of the Jesuits was concentrated, perhaps wisely, on Peking, their deeds at which place are chronicled at some length. But in the provinces the amount of work done could not have been small. We hear of a church at Fatschau* not far from Canton, consisting of ten thousand persons, which has vanished and left not a single trace behind. The story of "the Constantine of China," if only the half be true, shews also the influence the Church of Rome had attained. This was now the third proselytising movement made on China.† The first, Buddhist, had an enormous, and the second, Mahometan, a sufficient success. The third was destined to be a disappointing failure; for when the earlier missions came to these shores there was not witnessed the sad and shameful spectacle of one man proclaiming that this was the right Buddhism or Islam, as the case might be, and another crying, No *this!* and cursing him by all his gods. In a word, the ministration of what all modern missionaries would call error came as a gospel of peace; the ministration of what all claim as truth came as a gospel of strife and debate.‡ The land was soon torn by theological hatred. And thus it was that in 1654

* Davis, I., 23. The Cantonese pronunciation of this name (佛山鎮) as given above, has become historical. The place has lately won an unenviable notoriety for turbulence, anti-missionary, and anti-foreign, tumults.

† I neglect the Nestorian preaching for reasons given before.

‡ "From the manuscript report he (the Emperor) had perused, relating to the Jesuits on their expulsion, and from many old Chinese authors, he was induced to believe that the Christians were more quarrelsome and irreconcilable than any other men; and he wished to introduce a few of the first-rate zealots among the Tartars to sow division and animosities, and to divert them hereafter from uniting their tribes against him." W. S. Landor, *Imaginary conversations. The Emperor of China and Tsing-ti.* Vol. II., p. 117. Landor's satire is little more than sober truth.

all missionaries were ordered to Canton, preparatory to their final total expulsion.*

The rock on which the Roman Church split was this. The Jesuits, perceiving that they would find the prejudices of the Chinese all but unconquerable, sought to lay the foundations of their work very gradually. They declined to interfere with the worship of ancestors till they could at least reckon on sincere worship of God. They permitted a very considerable license to half-converted heathenism, nor did they insist on the presence of women at services, nor the observance of what some persons in China still call "the sabbath." In short, they tried to follow the process by which, as far as can be learnt, every country in Europe was Christianised.

Had they been let alone, and had they learnt, as they might have done, to pay little regard to the Pope and much to the Emperor, China might possibly have been a Christian nation at this day, educated in all European knowledge. But they were troubled, as the Church of Christ seems ever doomed to be, with red-hot zealots and impracticable bigots, men who were determined that the infant communions should run ere they could walk, that the early converts should be teachers when there was need to teach them the first principles of the oracles of God. Such formed one part of a conference of priests assembled in Canton in 1665, to take order for the further spreading of their faith; and, though this immoderate party would seem to have been awed into some sort of common-sense at the meeting, as appears from the articles unanimously voted,† no sooner was the pressure removed than schism and intolerance were again let loose. The succeeding squabbles resembled very much those which have just distracted England as to Public Education, and shewed plainly enough that the most

pitiful needs of humanity will never persuade sectaries to forgo their crotchets, nor induce in a mixed assembly of such one single grain of self-denial, wisdom, or moderation. Whatever be the craze; whether microscopie, as an adhesion to baptism by immersion or otherwise; fanatic, as Protestant hostility to Rome, or *vice versa*; or cynical, as a scorn for all religion whatever; no consideration will induce the bigot to dismount his hobby. The crooked, meanwhile, is not made straight, nor the rough places plain; but what is that whilst he can rave out his "theory of irregular verbs?"* From this time Chinese Catholicism began to decline. Robert Browning, in that greatest of modern poems, *The Ring and the Book*, makes his Pope touch upon the secret of Christian failure.

"Five years since, in the Province of Fo-kien,
Which in China as some people know,
Maigrot, my Vicar Apostolic there,
Having a great qualm, issues a decree.
Alack! the converts use as God's name, not
Tien-chu, but plain *Tien*, or else mere *Shang-ti*,
As Jesuits please to fancy politic,
While say Dominicans, it calls down fire,
For *Tien* means heaven, and *Shang-ti*, Supreme
Prince,
While *Tien-chu* means the Lord of heaven: all
cry,
"There is no business urgent for despatch
"As that thou send a legate, specially
"Cardinal Tournon, straight to Peking, there
"To settle and compose the difference."
So have I seen a potentate all fume
For some infringement of his realm's just right,
Some menace to a mud-built, straw-thatched farm
O' the frontier, while inside the mainland lie,
Quite undisputed, far in solitude,
Whole cities plague may waste or famine sap:
What if the sun crumble, the sands encroach,
While he looks on sublimely at his ease;
How does their ruin touch the empire's bound?"

Adam Sehaall was at this time high in Imperial favour, and was charged with the compilation of the annual almanac, and the assignment of *dies atri* and *dies albi* in the calendar. The ill-timing of a day for some funeral rites was made the handle of a charge against the whole body of missionaries, who were charged with treasonable

* "Alas it is piteous, but how can we attend to the scarcity of grain till we have perfected our theory of irregular verbs?" Carlyle, *History of the French Revolution*.

* Du Halde, i., 490.

† Vide *Middle Kingdom*, ii., 390, or *Chinese Repository*, i., 137.

and sinister designs against Imperial authority, as well as with disobedience to Imperial commands. Schaall and three of his companions were retained in Peking, probably because it was held impolitic to send away men who had resided in the Inner City; but the others, to the number of twenty-five, were despatched to Macao, travelling, in the depth of the northern winter, overland. They were six months and twelve days in reaching Canton, having suffered great hardships *en route*. On arrival they were brought before the Viceroy, who received them with much kindness, and treated them with great liberality. "The Governor twico sent us two hundred and fifty ducats in silver," says one of the number. "It was a noble alms, and well timed for us; who would imagine a heathen should be so good to us?"

In 1658, Dominick Fernandez Navarette, a Spanish friar of the Dominican order, came to China from Manila. He passed some time at Macao "in the service of the Christians he found there, learning the Chinese language, reading their histories, studying the points in controversy among the missionaries, and thoroughly qualifying himself to give a just account of that mighty monarchy." From the pen of this traveller we have an accurate, tolerably impartial, and intelligent picture of the Canton and China of the time. There is but little of the *odium theologicum* to be found in his record, and few books of modern travel are as interesting and instructive as that of the Spanish friar. The circumstantial account he gives of his entrance into Canton; the civility with which he was treated; and the safety with which he travelled, have sufficient interest and significance in the present day to be worth transcription:—*

"When I declared I would go into China, the whole city was concerned at it; and there was a

* Compare Macanlay's description of the danger and difficulty attendant on travel in Scotland, *History of England*, Vol. 1, chap. 111.

layman that said, I ought to be stopped, for the general good of others. I was obliged to them for their love and many favours. Having no knowledge of that vast kingdom, I was necessitated to have recourse to them that had, for directions how to travel. They gave me written instructions very willingly, but I found the contrary by experience. The paper specified the provinces of China as far as Tartary, without mentioning any city, town, or village, as if a man should direct another how to travel from Madrid into Germany, and should write, you must go into Catalonia, thence into France, so into Flanders, etc. This did not discourage me; I took a Chinese, who spoke a little Portuguese, agreed with him, and ordered our affairs to set out. I used all my endeavour to go as far as Canton with another missionary, who was to build a church in that metropolis. He and his superior promised I should, and that they would give me timely notice. I was ready, and expected to be called upon some days, but they never performed; perhaps they could not be as good as their words. The other went away, and I remained somewhat huffed, but not out of hopes. I found an infidel, who conducted me with a very good will, and for a small charge. I considered by myself what difference there is betwixt the sentiments of God and man. A catholic priest and missionary would not take me along with him, and God ordered that a gentile and idolater should carry me, and use me with all the respect in the world. Some Tartar soldiers went in the same boat, who carried themselves very civilly towards me. I was destitute of all human dependence and was the first that ventured among those heathens in this nature, and openly: Which father Gouvea of the society often admired, and declared as much in my hearing. So that all the missionaries who had entered China till that time, either did it privately as the Franciscans and those of my order, or else under the protection of some mandarins, or as mathematicians and those of the society. It was certainly a special goodness of God towards me, otherwise it could not have been done.

"As soon as we were out of Macao, we came to an idol temple the heathens have there, and as we past by it, the sailors offered their sacrifice, and performed their ceremonies for obtaining a good passage. Macao was never able to remove that eyesore, and yet they boast they are lords of that island. In two days, we came to the metropolis of Canton. I was astonished to see that prodigious city. We ran up the river under the walls; they extend almost a league and a half from east to west. I spoke something of this city in the first book.

"When I went hence I was assisted by the black soldiers who were christians; they were very unconvincing to me, they stole from me fifty pieces of eight, my church-stuff, and other small things. I was upon my guard against the infidels, but not against christians, which was the cause this misfortune befel me, which I found out twenty-four hours after, when I had sailed some leagues; I made some enquiry, but to no purpose, so my sufferings began.

"In the metropolis I found a black, who made a practice of baptising all the children he met in the streets, and had done so to many. There is

no doubt but all that dy'd in a state of innocence were saved, for he baptised them well. I blamed him for it, but know not whether he was the better. I sailed up the river nine days with three Tartar soldiers, and declare it, they could not have been civiler though they had been good christians. I was astonished at their courtesy, calmness, and good behaviour. All that way I never gave any man the least thing, but he returned some little present; and if he had nothing to return, there was no persuading him to accept of a morsel of bread. This is the general custom throughout the kingdom. I came to the river of the watering engines I mentioned in the first book.

"I travelled afoot for want of money, where there was no river. One day I went up a vast hill, which tired me very much; on the top of it was a good house, where soldiers lay to secure the roads, of which that nation is very careful.

The captain saw me going by, came out to meet me, was very courteous, invited me in, and led me by the hand; I sat down, he presently ordered their drink made of *cha* to be brought, shewed compassion to see me travel afoot and limping with weariness, he asked my Chinese companion how I came to travel after that manner, was sorry that my things had been stolen, conducted me out, and took his leave with much civility and concern for my loss."

In 1681, a mission of Augustine Monks from Manila arrived in Macao, whence they proceeded inland.

In 1705, Cardinal le Tournon arrived at Macao, sent out by the Pope, "to put an end to the disputes which had arisen amongst the missionaries;" *i.e.* to destroy, by his inexperienced meddling, the results of many a devoted lifetime. He went to Court, and was indiscreet enough to publish decrees of Pope Clement as if he had been in Turin or Milan, for which breach of whatever in China may represent the statute of *Præmunire*, he found himself promptly banished to Macao. The Jesuits evidently thought open rebellion better than allowing this ecclesiastical firebrand to be at large, for they imprisoned him in his house for four or five years; during which time a disgraceful clerical warfare raged on paper. Imprisonment brought His Eminence to weapons of the flesh, and he actually made an appeal to the Emperor, on the strength of the scholars, painters, and musicians with whom he could furnish him. But he died in his prison in 1710.

Another papal legate, Mezzabarba, Pa-

triarch of Alexandria, passed through Macao to Canton in 1715. He was instructed by the Pope, Clement XI., to express the sincere gratitude of the head of the Church for the Imperial kindness towards the missionaries; to request permission to remain in China as superior of the missions, and to obtain the Imperial assent to enforce the decision of the Pope concerning the vexed question of rites on all native Christians.* The legate was unsuccessful. The Emperor refused to surrender his authority, and Mezzabarba therefore solicited permission to return to Europe, in order that he might personally submit to the consideration of His Holiness the reasons urged in favour of the prescribed rites. The permission was accorded, and the legate returned to Canton in 1721, bearing presents from the Emperor to the Pope and the King of Portugal.†

Unsuccessful as were these bigoted troubles of the Church, they sowed the seeds of the downfall of the then Chinese Christian communion. Perchance, as they might not preach the Christ of strife and debate, it pleased them better that Christ should not be preached at all. The Emperor Kang-hsi began to lower his opinion of Christians in consequence of these unseemly squabbles, and his successor, Yung-ch'êng, commenced an active persecution. All missionaries were ordered to Macao in 1724, and the only concession their utmost efforts could obtain was a permission to remain at Canton on their good

* Ljungstedt. *Macao and China*, 195. *Middle Kingdom*, II., 311-312. Du Halde, I., 500.

† De Mailla states, in a note to the *Histoire Générale de la Chine*, (XI., 447.) that the Jesuit Father Magalhaens was specially deputed by the Emperor Kang-hsi to accompany Mezzabarba to Lisbon as an Imperial Envoy. The statement is repeated by Ljungstedt (*Macao and China*, 97.) but I can discover no authority for it. On a tomb outside the north gate of Canton is an inscription to the same purport; though of this envoy, Provana, I can find no mention in de Mailla, du Halde, the *Lettres Edifiantes*, or the *History of Christianity in China*, etc., of the Abbé Huc. The inscription is sufficiently curious to be worth transcription:

behaviour.* In 1732, they were, to the number of thirty, hastily and ignominiously driven from Canton to Macao,† and since then the Roman Catholic Church in China has made no such progress as that by which it overran the country, though

Hie
Jacet
P. Josephus Provana
Societatis
Jesu
Professus Sacer-
dos et
Missionarius
Sincensis,
qui
à Sinarum
Imperatore
Kâm Hí
in Europam
Missus fuerat
Legatus,
Redux circa caput
Bome Spei,
Fatis eessit
Anno 1720
die 7 Februarii,
Ætatis an. 62,
Societatis 24 ;
Et Jussu Imp.^{is}
in hoc loco
Sepultus fuit
die 17 Decemb.
1722.

I can find no record of Provana's mission, nor is any mention made of him in the local annals. That the tomb to his memory—a handsome monument, with some elaborately carved pillars, standing within a fairly spacious enclosure—was erected by an Imperial grant, there can, however, be no doubt. The tomb is now much dilapidated and in disrepair; it is said to have suffered much at the hands of the Tai-ping rebels in 1850.

* *Middle Kingdom*, II., 312. Du Halde, I., 503.

† Du Halde, I., 508.

perhaps it could now count more adult converts than all other Christian sects.

In 1746, the Canton Government directed the closing of a small church at Macao where the rite of baptism was administered to Chinese catechumen. The magistrate of Hsiang-shan repaired to Macao with an escort of forty men, and made known his errand. He was civilly received; salutes were fired and guards of honour duly furnished, but the Senate declined to give up the keys, and the magistrate was obliged to content himself with affixing a prohibition to the doors.

In 1784—the beginning of a new persecution—the *procureur* of the Canton mission was arrested at Macao; the Chinese merchant who had become responsible for his conduct was glad to settle the matter for £40,000.

The first Anglican missionary, Dr. Morrison, arrived in Canton by way of Macao in 1807, when the persecution against the Romanists was very severe. To him we owe what is even yet the best dictionary of Chinese and English, compiled at Canton and Macao. Since his arrival, Anglican Churches have never been long without representatives at one at least of these two places, and chapels, schools, and hospitals conducted by Anglican missionaries exist in Canton, as well as in many parts of the province.

E. C. BOWRA.

SHORT NOTICES OF NEW BOOKS.

AND LITERARY INTELLIGENCE.

The Comte de Palikao is going to publish an account of the Chinese expedition.

—

A Chinese and English Pocket Dictionary by
G. C. Stent. Shanghai, Kelly & Co.
Hongkong, Lane Crawford & Co. 1874.
Mr. Stent here endeavours to supply an

acknowledged want—that of a really *pocket* dictionary. His production is a neat little volume of 250 pages with about 3,500 common characters, arranged under their radicals, with a alphabetical sub-arrangement on Mr Wade's system of orthography in each of the 214 groups, and the cus-

tomy reference list of Radicals at the end.

The work is likely to be popular, though we hardly see what advantage is to be gained by his alphabetical arrangement of the syllables under each radical, as the chief use of the dictionary may be presumed to be in cases where the sound is unknown. The selection of characters is, however, a useful one, especially for students of Northern colloquial, and Mr. Stent may be congratulated on having brought out a very handy book.

We notice that Mr. Alexander Wylie is to deliver the next lecture at the Temperance Hall Shanghai on "Relics of Buddha." In the hands of so high an authority on Chinese literature, the result is likely to be a most valuable and interesting paper.

L'Arsenal de Fou-tcheow, ses resultats; par Prosper Giquel. Shanghai, 1874.

M. Giquel, gives in this pamphlet a well compiled history and sketch of the present condition of the Foochow Arsenal. After giving the reasons which induced the selection of Foochow for the purpose in view,—viz. its admirable position for defensive purposes, the convenient character of the river as to depth of water, &c., and the near accessibility of the iron mines of the province, and the coal mines of Formosa—he tells us how the idea, which originated with the Viceror Tso, gradually assumed shape and led to negotiations being opened with the writer. These finally resulted in M. Giquel binding himself to provide the necessary staff and material to form an arsenal, establish schools of construction, design, and navigation, to build a ship slip, and to open foundries for the conversion of the iron ore abounding in the province into serviceable metal. The first preparations were commenced in 1867, and M. Giquel now announces that the establishment to which so much time and money

have been devoted, is in a fit state to stand alone. As agreed, matters are now so far advanced that the machinery has commenced working, the engineers and workmen engaged have taught the Chinese staff how to construct a vessel from plans furnished, and to turn out fresh machinery by means of that already fixed in the workshops; and French and English schools have been opened for instruction in languages, mathematics, seamanship, &c. During this preliminary period, fourteen steam vessels, averaging 150 horse power, and armed with from 3 to 15 guns, have been turned out. Of these, six are war vessels properly so called, and the remainder transports. Presenting five different types of vessel, their plans become models for future construction. It will thus be seen that over and above the value of the plant and buildings, the Chinese have realized a very important benefit from the scheme.

Symptomatology, or the meaning and importance of symptoms of disease (內科醫微) Translated by J. G. Kerr, M.D.

Dr. Kerr has, in this translation, placed within the reach of Chinese foreign-trained medical students a series of most valuable hints. The translation is pronounced by competent natives to be well and idiomatically executed, and to the more enlightened amongst the Chinese it will be welcome. We wish we could hope to see it used by the so called native-trained "doctors," but fear that they will view it with contempt, many of the principles set forth in it being, as they contend, opposed to all theories of Chinese medical "practice."

Death in the Teapot: by Ti Ping Koon. London, 1874.

The object of the writer of this brochure seems to be not only that of rousing the public to a sense of the extent to which tea is adulterated, but of also ventilating a somewhat curious theory regarding the excise duty. Upon the former question

we need not here enter. We quote, however, what he says regarding the latter:—

The great increase in the import of Tea, and the frightful declension in its purity, has taken place principally since the duty was reduced from 1s to 6d. per lb. ! It must be borne in mind that, for all practical purposes, China has a monopoly of the production of Tea; the people of great Britain are its largest consumers, and they may rest assured they would never have been deluged with spurious and filthy compounds—packed in Tea chests and boxes—if the duty had been maintained at 1s. per lb.

With a duty of 1s. per lb., it would not pay John Chinaman to concoct, ship, and attempt to sell Tea, so called, intrinsically worth less than 1s. It is the reduction of duty which has stimulated this fraudulent manufacture; the total abolition of the duty, which is threatened, will give an enormous increase to it; and the re-imposition of the duty would be an instant check to this infamous trade—would, ultimately, stop it altogether—a result which no other device could possibly achieve.

As we do not profess in these notes to enter into questions of finance or policy, we content ourselves with drawing attention to this somewhat novel way of dealing with adulteration.

Transactions of the Asiatic Society of Japan,
from 30th October, 1872, to 9th October, 1873. Yokohama, 1874.

We are glad to note that this as yet infant society is likely to do well. The report—which is the first yet published—speaks hopefully of the future, and with satisfaction of what has already been achieved. “As evidence that interest has not been lacking, the Council refer to the following List of Papers read before the Society at its regular Meetings during the past twelve months—

- 1.—On the Loo Choo Islands, by Mr. Satow.
- 2.—On the Hyalonema Mirabilis, by Dr. Hadlow.
- 3.—On the Streets and Street-Names of Yedo, by Mr. Griffis.
- 4.—On the Ascent of Fujiyama, by Mr. Hodges.
- 5.—Five Short Papers on the language of Loochoo, by Japanese Students.
- 6.—Notes of a visit to the Mulgrave Islands, by Officers of H. M. S. *Barossa*.

7.—On the Geography of Japan, by Mr. Satow.

8.—On Cyclones in Japan, by Lt.-Com. Nelson U.S.N.

9.—On Russian Descents in Saghalien, by Mr Satow.

“The prospect of receiving valuable Papers during the coming twelve months is good; and the present council have confidence that their successors will find little difficult in carrying on the operations of the Society.

“Fifty-nine members have been added to the Society since the first Meeting at which it was organized; the whole number at the present time being—Resident Members 64, Honorary 2, Corresponding 3. One has died and 5 are absent.

“A commencement has been made towards the establishment of a Library and Museum, by the presentation of some few books and specimens.”

Of the papers above-named that on the Loo-choo islands is most valuable and interesting, being profusely illustrated with engravings by native artists. “The street names of Yedo” give scope for a very entertaining article, and the writer appears to have done his work thoroughly. “Russian descents in Shaghalien” is a valuable contribution to a very imperfectly known history, while the other papers are all of merit, though less popular in their nature. We note by the way that, by some odd omission, the list above given does not include the title of a paper by the indefatigable Mr. Edkins on “The nature of the Japanese language and its possible improvements.” Mr. Edkins’ speculations are always of interest and frequently of value, and in this paper he has undoubtedly hit upon a good deal worth attentive consideration. We regret that the space at our command does not permit us to give quotations.

The Journal of the Royal Asiatic Society of Great Britain and Ireland. New Sc-

ries: vol. VI. part 2. London Trübner & Co. 1873.

A glance at the table of contents of this volume is sufficient to shew their varied nature. It having reached us just as we are going to press, we are compelled to content ourselves with subjoining the titles of articles bearing more especially on Chinese and cognate matters. They are as under:—

Art. III.—On the Methods of Disposing of the Dead at Llassa, Thibet, etc. By Charles Horne, late B.C.S.

Art. IX.—On Hiouen-Thsang's Journey

from Patna to Ballabhi. By James Fergusson, D.C.L., F.R.S.

Art. X.—Northern Buddhism. [Note from Colonel H. Yule, addressed to the Secretary.]

Art. XIV.—The Legend of Dipaūkara Buddha. Translated from the Chinese (and intended to illustrate Plates xxx. and L., "Tree and Serpent Worship"). By S. Beal.

Art. XV.—Note on Art. IX., ante pp. 213-274, on Hiouen-Thsang's Journey from Patna to Ballabhi. By James Fergusson, D.C.L., F.R.S.

NOTES AND QUERIES.

NOTES.

CHINESE MUSIC.—In Mr. Faber's recent papers on this subject a German nomenclature is used, differing in some points from what is customary in English. I offer the following explanatory table:—

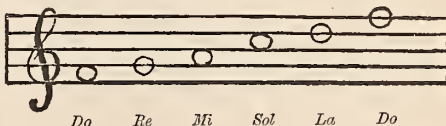
<i>Mr. Faber's terms.</i>	<i>Corresponding English terms.</i>
A, C, D, E, F, G, ...	{ The same: (the notes being "natural")
H,	B (natural)
B,	B (flat.)
Ais, Cis, &c.,	A sharp, C sharp, &c.
Ces, Fes, &c.,	C flat, F flat, &c.
Tonica,	The Key-note, or tonic.

In vol. 1, No. 6, page 387, Mr. Faber says, as in correction of Dr. Legge's statement about the five Chinese tones: "The (perfect) fourth of E (descending) is H, and not B." This means, in English terminology, that it is B natural and not B flat. Dr. Legge's "B" means the same as Mr. Faber's "H." The two authors apparently agree, except it be that Dr. Legge puts the scale in the key of G, while Mr. Faber puts it primarily in F, a matter of not much importance.

Mr. Faber will, I hope, not object to my adding a few words by way of attempting

to popularize a part of what he has taught us. In so doing I may disregard the minute difference between the greater and lesser tone-intervals (otherwise called "major and minor tones"), and indeed all matters of what is called "temperament."

We learn, then, that the primary notes of the Chinese scale are what would be represented, in the major scale of European music by the five syllables *Do* (or *Ut*), *Re*, *Mi*, *Sol*, and *La*. Here is the scale, in the key of F, with the upper *Do* added to complete the octave:—



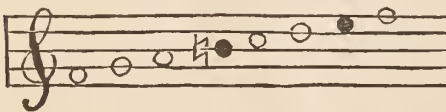
(This is the same sort of scale that is given by the black keys of a piano forte.)

Now in this scale there appear two gaps, two missing steps in the ladder. The interval from *Mi* to *Sol* is three semitones, and so is that from *La* to *Do*. The Chinese, it appears, have supplied a note in each place. The supplied note in the upper of the two gaps is the same as the

corresponding note in the European major scale, namely a note which is a semitone below *Do*. This note is sometimes called among us "the leading note," and is known as *Si* or *Ti*. In the key of F, it is E natural.

But in the lower of the two gaps, that between *Mi* and *Sol*, the Chinese, it seems, have inserted a note which does not appear in our ordinary scale. In that place we Europeans have the note called *Fa*, situated a semitone above *Mi* and a whole tone below *Sol*, and making a "perfect fourth" (*i.e.* distant two tones and a semitone) above the lower *Do*, and a "perfect fifth" below the upper *Do*. In the key of F, it is B flat. The Chinese, instead of that, use a note which is a semitone higher, and is thus a whole tone above *Mi* and only a semitone below *Sol*. We may perhaps call it "sharpened *Fa*." In the key of F it is B natural.

Hence we find the completed Chinese scale in the key of F to be as follows:—(I distinguish the two added notes by a difference of form.)



Do. Re. Mi. {Sharpened Fa.} Sol. La. Ti. Do.

I add a rough representation to the eye, of the European and Chinese scales, side by side, still in the key of F:—

Modern European Major Scale.	Chinese Scale.
(Tonic or Key-note) Do. F F	F F
(Leading Note) Si or Ti. E E	E E
La. D ... D	D ... D
(Fifth, or Dominant)..... Sol. C C	C C
(Fourth, or Sub-do.)..... Fa. B flat B.*	B.*
Mi. A A	A A
Re. G G	G G
(Tonic or Key-note) Do. F F	F F

* In German, H

I am unable at present to supply the Chinese names of the notes. Some account of them appeared, some time ago, in the North China Royal Asiatic Society's Proceedings.

As regards the Chinese scale, one would like to know more about the actual use of its peculiar note, the "sharpened Fa," and indeed of the other added note also. These are the two notes by which semitone intervals may be produced. Are these notes much used, and in what way? In the melody of *Kwan-tseu*, (vol. 2, page 49) I do not find them at all.

In the same *Kwan-tseu* tune I notice that the note which is recognized as *Do* or the Tonic, (in this case D flat), occurs only as a passing note; it is not accented. *Re* is a much more prominent note in the tune. Has the learned musical reader anything to say about this?

Chinese music is not all ear-spitting and brain-bewildering; there are innocent instruments; one hears pleasant strummings and warblings. Let me hope that the *Review* will be furnished with some accounts of musical instruments that are now in use in different parts of China, giving the Chinese name of the instrument, a full description of it, and especially, if possible, a correct account of the series of notes that it actually produces. And for the Chinese tunes:—Dr. Williams in the *Middle Kingdom* has given versions of some three:—Mr. Faber has now given us another. Cannot some more be given, by learned or quick-eared contributors? W. G.

QUERIES.

WILLS IN CHINA.—Have the Chinese any form of will? or rather what formalities are requisite to legally bequeath property real or personal? Is there any law of primogeniture that intervenes in case of a person dying intestate? Can women inherit in their own right?

TESTATOR.

“COMING OF AGE” IN CHINA.—At what age does *legal* manhood commence amongst the Chinese. Have they any term equivalent to our (legal) word infancy?

T. B.

SIGNBOARDS OF SHOPS.—It has been stated that the sale of a shop signboard is, in China, equivalent to selling the *Good-will* of the establishment. How far is this statement correct?

J. B.

MISSIONARY PILL AGENTS.—Can any of the readers of the *China Review*, testify for or against the truth of the following paragraph taken from a Circular of Mr. Thomas Holloway's, 533, Oxford Street, London, dated January, 1866?—“Canton:—About 3 years ago Professor Holloway sent to China the Fathers Pettigrew & Lamotte (French Priests) who travel through the Celestial Empire for the purpose of establishing Depôts for the sale of Holloways Pills and Ointment.”

X. Y. Z.

HEREDITARY TRADES.—Are the sons of Artizans or others obliged in any cases to follow their fathers' employment. In what way can the son of a man belonging to one of the classes excluded from the public examinations obtain freedom to compete?—as I understand that such exceptions have been made.

T. R.

CHINESE TRADE MARKS.—Are trade-marks recognized as property in China. If so how are they protected?

TRADER.

NATURAL GAS.—Can any one tell me where I shall find a description of certain wells which produce a natural gas in some parts of China.

CHEMIST.

THE WAI-SING LOTTERY.—It is a fact that the Wai sing lotteries are the only *legalized* form of gambling in China? Are they officially recognized?

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